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Constant, Alphonse Louis

THE

MYSTERIES OF MAGIC

A DIGEST OF THE WRITINGS OF
ÉLIPHAS LÉVI

WITH BIOGRAPHICAL AND CRITICAL ESSAY

BY

ARTHUR EDWARD WAITE

SECOND EDITION
REVISED AND ENLARGED

"Mon livre sera sans portée pour mon siècle . . . ., mais que m'importe? J'ai voué ma vie à la vérité, et je la dirai pour qui voudra et saura l'entendre. Si ce n'est pas dans un jour, ce sera dans un an, si ce n'est pas dans un an, ce sera dans un siècle, mais je suis tranquille car je sais qu'on y viendra."—*La Science des Esprits*, p. 23.

LONDON
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To

The Memory of

ALPHONSE LOUIS CONSTANT

I dedicate this book

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PREFACE TO THE SECOND EDITION

Ten years have intervened between the first publication of this digest of occult philosophy according to the interpretation of Éliphas Lévi and its issue in the present revised and largely extended form. It is rarely, I believe, in the more frequented paths of literature that a work enters into a second edition after so considerable a lapse of time: it is either already forgotten or has achieved its success sooner. Where the secret sciences are concerned, the case might be reasonably different, but second editions of books upon this subject are only seldom in demand, more especially when the original impression was so considerable as that of "The Mysteries of Magic." In any case, I have welcomed the opportunity to make a thorough revision of the undertaking, as well as some important additions both from the primary and posthumous publications of the French magus. The index, though it does not pretend to be exhaustive, is also a fresh feature, which will be useful to students, and the notes have been much, though not needlessly, extended. As regards the personal history of Éliphas Lévi, it is to be regretted that our knowledge has not been definitely extended since 1886. A full biography has been indeed promised us in France, where, for some years past, M. Lucien Mauchel has been engaged in the collection of the necessary facts and documents. In the meantime, the private correspondence of Lévi addressed to Baron Spedalieri, a venerable occultist still living at Marseilles, having been spread in a desultory manner over many volumes of the theosophical magazine *Lucifer*, is now on the eve of publication in a large volume, representing ten or more years in the life of the author. Such indications as it is possible to derive therefrom, and the scanty supplementary information which the devotion of some French disciples has contrived to bring forward, are included in the revised biographical sketch.

Personal acquaintance apart, the knowledge of Éliphas Lévi and the sphere of his influence have increased very widely since "The Mysteries of Magic" first made the brilliant transcendentalist known to English readers, and keeping in view that the advance in question has taken place as much outside as within his own country, and especially in England and America, it is a satisfaction to think that this digest has presumably been one of the instruments. There is not any need to say that the period which has passed since its appearance has been eminently one of mystic re-awakening, which has found its expression in literature upon every side, but at the same time has been brought about by no one school of transcendental thought, nor does it stand or fall by one. To all schools indifferently, Éliphas Lévi has, however, been a source of inspiration, nor has his influence been merely of a literary character; there seems evidence to shew that his presentation of magical science has been the basis of operation in more than one school secretly or openly engaged in experiments of a practical nature. And were there anything which could be taken seriously in the two vast fuliginous volumes recently published by the so-called Dr Bataille, under the title of *Le Diable au XIX^e^ Siècle*, it would be necessary to add that there is an alleged theurgic school, having its headquarters at Charleston, U.S.A., and possessing ramifications in all parts of the world, for which the "Doctrine and Ritual of Transcendent Magic" is at once a gospel and a key of operation. But recent researches undertaken by myself, and published elsewhere, have sufficiently unmasked the imposture just mentioned, and more extended allusion is unnecessary in this place. For the rest, the attempt to refer a great or widespread movement to a single originating centre is commonly inexact, but an individual may sometimes be taken as practically representing such a centre, and it is in this sense that we may regard Éliphas Lévi as a visible head and source of modern transcendentalism. He is the most brilliant, the most original, the most fascinating interpreter of occult philosophy in the West, nor is the reason far to seek, for he is essentially the modern spirit turning to the sanctuaries of initiation and carrying all its search-lights for the exploration of those recesses.

While dwelling upon the extended character of Éliphas Lévi's influence, it would be impossible to overlook the esoteric groups which have sprung up in France within recent years, for these, in a direct manner, may be regarded as deriving from the magus. I refer to the various schools of which Dr Encausse, better known under the pseudonym of Papus, is the most active representative, and Stanislaus de Guaita perhaps the most inspired expositor. Much of the literature which has been produced by these schools may be regarded as voluminous commentary upon Lévi's writings. The "Elementary Treatise of Practical Magic," by Dr Encausse, is the most obvious case in point, and the devotion which has produced such works has been otherwise signalized by the pious task of collecting Lévi's unpublished writings, a labour which is still in progress, and, from the announcements made recently, there seems scarcely any limit to the available material.

The plan of the following digest has been substantially altered. I must confess that in its original form it did not meet with universal approbation; the codification was, indeed, regarded as a mistake by more than one member of the Kabbalistic school in England, nor possibly in its altered form will they pronounce it wholly satisfactory. I speak thus frankly that my readers may not subsequently consider themselves as deceived. The chief work of Éliphas Lévi is divided into two parts, under the title of "The Doctrine and Ritual of Transcendent Magic," and each of these is subdivided into twenty-two sections, corresponding to those twenty-two keys of the Tarot about which so much information is given in the course of the digest. Now, the Kabbalistic school considers that great light is cast upon the mysteries of magical interpretation by this mode of classifying, but it was impossible to follow it in a work designed to represent other and important writings of the same author. While I in no way deny that there is weight in this objection from the Kabbalistic standpoint, I submit that the great light mentioned exists mainly for those who are in possession of the true attribution of the Tarot keys, which attribution neither was nor could be given by Éliphas Lévi in writing. The light is therefore for initiates, and not for the ordinary students, to whom obviously my undertaking appeals. Here the Kabbalists themselves will understand me best, and my work, furthermore, which I claim to have accomplished conscientiously, serves mainly as an extended introduction or epitome for the use of students, and does not make void the utility of the originals, even though persons possessing the originals have, to my knowledge, parted with them upon obtaining the digest. The plan followed in the present edition is not therefore an impracticable Tarotic classification; in view of the additions and extensions, I have adopted the least pretentious and most readily intelligible grouping. The general object, to attain which has been in itself sufficiently arduous, is to give a harmony of Lévi's writings, an interpretation and qualification of his earlier by his later works, to make also a philosophical and reasonable presentation of the historic claim of magic from the standpoint of this modern adept; finally, to distinguish what is theoretically possible for the magician from what is expedient, what magic claims, and how its claims are to be understood.

I incurred also some unpopularity for a time among extreme occultists by tabulating a few of the discrepancies and retractations which occur in the writings of Éliphas Lévi, and are either typical of different stages in the growth of his singular mind, or difficulties wilfully created for the express purpose of misleading the profane. There were erudite persons quite ready to affirm, even in the face of the tabulation, that he had never been guilty of a contradiction, and to explain whatever was conflicting by a reference to various "planes." I did then and do still conclude that it was upon those planes where John Stuart Mill conceived that two and two might be five. And here I think that the matter may well rest. I am not aware that anyone disputes about it now; it is rather generally admitted by those who consider themselves in a position to adjudicate upon such matters, that Éliphas Lévi was not a "full initiate," a fact which might account naturally for his occasional deflections from the absolute of infallibility.

Outside its subject-matter, there is much in the critical essay which immediately follows that I should have been now glad to have written differently, because it is crude and juvenile, but, being such, if allowed to remain at all, it is well to leave it substantially as it was first written. A few rectifications and a few additions have been alone made, and it may be taken for what it is worth, classing among the imperfections and enthusiasms of a young man and an inexperienced writer. For precisely the same reason, I should not in any case have altered the general title of the digest, though it offends now by its sensational character; but I have, as a fact, no power to alter, for, in view of this second edition, the title has its value, and that interest is vested in the publishers.

The work as it stands represents the "Doctrine and Ritual of Transcendent Magic," the non-historical portions of the "History of Magic," the substance of the "Key to the Great Mysteries," of "Fables and Symbols," of "The Science of Spirits," with some selections from the "Paradoxes of the Highest Science." The last work has not been published in the original, and our knowledge concerning it is confined to a translation issued in 1883 at Bombay, under the auspices of the Indian section of the Theosophical Society; it has been long out of print. Some indications, especially upon the philosophy of numbers, have also been obtained from an advance copy of the Letters to Baron Spedalieri, which the Theosophical Publishing Society has generously placed at my disposal. I have further made use of two posthumous publications, "The Book of Splendours" and the "Clavicles of Solomon." The present digest may therefore be taken to represent the entire works of Éliphas Lévi published hereunto, with the exception of the "Ritual of the Sanctum Regnum," recently edited and translated from a unique MS. by Dr Wynn Westcott. This is entirely unknown in France, and is here protected by copyright law. The further posthumous writings announced for publication are "The Gospel of Science," "The Catechism of Peace," and "The Great Arcanum." Other originals are said to be in the hands of Dr Encausse and M. Lucien Mauchel, while, in England, Dr Westcott possesses a work in three parts, respectively entitled "The Hieratic Mystery," "The Royal Mystery," and "The Sacerdotal Mystery," extending to four hundred folio pages, date 1868, and "The Book of the Sages," a series of conversations between Éliphas Lévi, a cleric, a Jew, and a philosopher.

A. E. W.

November 1896.

BIOGRAPHICAL AND CRITICAL ESSAY

§ 1. The Life of Alphonse Louis Constant.

With a tardy but permanent reputation in the country of their origin and an increasing celebrity among the occultists of Europe and America, the elucidations of the Mysteries of Magic published under the pseudonym of Éliphas Lévi Zahed, possess great authority without much being known of their author. Indeed, the materials for a biography of Alphonse Louis Constant are meagre and unsatisfactory in the extreme. As occasionally happens, the latest and fullest information, such as it is, comes from a hostile source, and from the pen of an unknown writer. M. Charles Chauliac, a friend, however, of the well-known Père de la Porte and also of Gougenot des Mousseaux, who in the third quarter of the present century obtained some notoriety as an exponent of diabolism in spirit manifestations, and published, says Éliphas Lévi, *des gros livres innombrables.* Thirty years since, M. Chauliac was further, or claims to have been, an acquaintance of the magus himself, and though many of his statements must be received with extreme caution, he undoubtedly clears up certain confused points.[1] Alphonse Louis Constant was born in an obscure street of Paris; he was the son of a shoemaker in a small way of business, and apparently in meagre circumstances. The exact date of his birth I am unable to state, but it was at or about the year 1810.[1] He was delicate in his childhood,[2] and received no regular education, "but his aptitude for learning and his avidity for picking up stray bits of knowledge were so great that at last the neighbours used to talk of him as "the clever lad."[3] This precocity introduced him to the notice of the Curé of his parish, who obtained him a gratuitous education at the Seminary of Saint Sulpice, where he entered on his studies for the priesthood, and in addition to more than the common proficiency expected of an average ecclesiastic in the two classical languages of antiquity, he is said to have become "a first-rate Hebrew scholar," in which case, and during this probationary period, he laid the foundations for that Kabbalistic knowledge[4] which eventually led him through the darkest paths of esoteric inquiry to his bold attempt at the reconciliation of religion and science. Grave doubts on matters of religious belief presented themselves at an early period to his mind, but there is good reason to refer them to an acquaintance with Voltairean free-thought, which largely underlies his occult philosophy, and not to a juvenile initiation into the mysteries of magical art. His friend and disciple, the once famous chiromancist Desbarrolles, speaks of his religious exaltations, and of those doubts and scruples which led him to relinquish the sacerdotal career when on the point of engaging himself definitely and irrevocably therein. Madame Gebhard, who, in the advancing years of his life, was another pupil and confidant of the magus, tells us a curious, and perhaps partly apocryphal, story in this connection :—

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[1] *Revue Mensuelle* . . . suite à la publication, *Le Diable au XIX^e Siècle*, Sept. 1895.

"Before his last vows were taken he was sent as a punishment to an old out-of-the-way monastery, it having been discovered that he had on several occasions, while preaching in some country villages, given expression to opinions which were not considered consistent with the Catholic faith. He was kept a prisoner in this monastery for some months. His food was very scanty, consisting of little more than bread and water. He had a large room allotted to him on the ground floor; the roof was vaulted, bare cold stones formed the floor, and the furniture consisted of a pallet bed, one chair, and a table.

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[1] Writing to Baron Spedalieri, his friend and pupil, in the month of January, 1862, he states that he was then fifty-two years of age.

[2] Desbarrolles, *Mystères de la Main.*

[3] *Theosophist*, Jan. 1886.

[4] It has been objected, however, that his published writings do not exhibit a profound acquaintance with later Jewish literature.

"This part of the monastery was said to be haunted, and he once related a very curious anecdote in connection with it. One night being in the dark (for he was not allowed a light), he heard sounds as if an immense number of people were marching across the end of the room; they seemed to come in at one door and go out at another, though in the day-time he had never found any second mode of ingress or egress.

"After passing many agitated and unpleasant hours, he slept, and on awakening towards dawn saw the figure of a monk sitting by his side. He was startled, thinking it was a ghost, when the apparition said to him, 'Do not fear; I am not a denizen of the other world, but a real living man.' This monk proved a good friend to him, for from that day he was better treated, received sufficient food, was given a smaller and more comfortable room, and had even books lent to him, and writing materials placed at his disposal."

Whatever may be otherwise thought of this narrative, the imprisonment of Louis Constant was not of a very rigorous kind; from the description of his original cell, it corresponded, except in the matter of size, to those which are in daily use among many monks of unblemished orthodoxy, and it is difficult to see how a young cleric who was only in minor orders could have been permitted to perambulate the country, preaching independently, in defiance of all the law and order so scrupulously observed in these matters by the whole of the Latin Church.

That delightful little pastoral story, *Le Sorcier de Meudon*, which Éliphas describes as *à peu près notre biographie*,[1] apparently gives us an idealized picture of the writer's monastic experiences. The Frère Lubin of that story is the young phonse Louis Constant. Maître François Rabelais, *le rère Médecin*, personifies the occult sciences, and surely it is a device of no ordinary genius to embody the sublime wisdom of the Magi, which supplies to all "the most efficacious consolations and the most salutary counsels," in *la personne sacrée du joyeux curé de Meudon*, that supreme "magician of the gay science in a century of furious fanaticism and insane extravagance."

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[1] *Le Sorcier de Meudon*, Preface.

Éliphas Lévi has been frequently described by his enemies as "an apostate priest." With much reluctance I am forced to admit that he must have taken irrevocable vows. Since the first publication of this sketch, fresh evidence has come to light, which invalidates my original view. He was, however, a deacon only, and even from the standpoint of the Church, the subsequent renunciation of his pledges by marriage was less heinous than it would have been in the case of one who had received ordination in final orders. M. Chauliac observes: "A scholar of Saint Sulpice, he had only attained the diaconate when his superiors, scandalized by the strange theories which he supported with all the power of his keen intelligence, expelled him suddenly from the seminary." In any case, he returned to the world. As in so many candidates for the Catholic priesthood, the scrupulous conscience to which Desbarrolles refers did not, in all probability, less interfere with his vocation than his intellectual difficulties. His estrangement from the sacerdotal career was followed by his conversion to the doctrines of Ganneau, who, under the name of Mahpah,[1] attempted about this time—it was the year 1839—to establish the religion of the New Alliance, which appears to have been an off-shoot of the curious sect—part thaumaturgic, part religious, but with a distinctly political complexion—once known as the Saviours of Louis XVII. The young enthusiast is said to have become a chief of the movement, and one result of his transitory convictions was a book called the "Bible of Liberty," which, on account of its socialistic tendencies, ended in his imprisonment for a period of six months. "The People's Gospel," a second and similar work, belongs to the same epoch. Both were probably small pamphlets, and are now entirely *introuvable*.

By no means discouraged at the reverse which he had suffered at the hands of the law, Constant was no sooner at liberty than he betook himself to the provinces as an apostle of the new faith; he is said to have changed his name, to have spread a report of his death, and to have reappeared as the Abbé Diraucourt, under which title he presented himself to the Bishop of Evreux, officiated as priest in his diocese, though he was only a deacon, preached with great success in the cathedral, but was unmasked by the *procureur-général*, Partarieux Lafosse, who had sentenced him to imprisonment, and, being at once driven out by the bishop, he returned to Paris. This story rests only on the authority of M. Chauliac, and I believe it to be fictitious. In his after life Constant never concealed his identity, even in his pseudonymous works, nor does he appear to have been on bad terms with his ecclesiastical superiors, for in the year 1850 I find him contributing to the great series of cheap theological encyclopædias published by Abbé Migne, a voluminous "Dictionary of Christian Literature," which is a perfectly orthodox work, though it avoids dangerous and debatable subjects. His conversion to the doctrines of the New Alliance, his imprisonment, and his apostleship are, however, acknowledged by himself.[1]

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[1] Formed of the first syllables of the Latin words *Mater* and *Pater*.

His return to Paris was followed shortly after by a runaway marriage with "a beautiful girl of sixteen," who is the exquisitely sketched Madeline, *la gentille et blonde petite jouvençelle* of the "Sorcerer of Meudon." The parents of the young lady, who had originally refused their consent, are represented by Madame Gebhard as having been reconciled at length to the match. It is, however, improbable that their assent was accorded, for the union was illegal in France, and, as a fact, it was subsequently made void by the tribunals at the suit of the lady herself. For the marriage was unfortunately not a happy one; they lost their two children at an early age; and one morning Constant woke up to find that his wife had left him for ever. According to a friendly account, the deserted magus betook himself to books, and gave himself up altogether to the occult sciences. M. Chauliac, on the other hand, depicts him as invoking the devil in order to procure her return.

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[1] *Histoire de la Magie*, Bk. vii., c. 5; *La Clef des Grands Mystères*, p. 313.

This tragical finale to a hasty and ill-considered match is also commemorated in the novel to which I have referred. Frère Lubin is rewarded for the infidelity of his wife by the inspiration of the poet, and this gift of song again typifies the occult sciences under a new aspect, for the power of the magus is wholly in his discernment of the natural analogies between God, man, and the universe, as was divined by Saint-Martin, the disciple of Martines de Pasqually, in his mystical *Tableau*. Éliphas Lévi possessed, moreover, in an eminent degree, the two-fold endowment which we find in great poets, namely, profound knowledge of the human heart and keen insight, with the power of discerning correspondences which is a part of poetical insight.

After this definite desertion of her husband, Madame Constant (*née* Mlle. Noémi) supported herself by sculpture. She was not only very handsome, but extremely talented; and she exhibited at the salon several busts, which brought her considerable reputation, under the name of Madame Claude de Vignon. Some time after the Franco-German war, she is said to have married a certain Monsieur Ronère, who was at that period a member of the French Parliament. Of her history subsequent to this event I can find no information.

A divinatory calculation in the *Dogme de la Haute Magie* throws a vague glimmer of light on some epochs in the life of the author.

"In 1825 family life came to an end for me, and I was definitely engaged in a fateful path which conducted me to knowledge and misfortune. In 1843 I travelled as a pioneer, addressing the common people, and persecuted by ill-intentioned individuals, — in a word, I was honoured and proscribed.[1] In 1847 I was violently separated from my family, and great sufferings for mine and me resulted from this disruption. In 1851 I had employment which was moderately but sufficiently remunerative, with some embarrassment of position."

To this period must be referred the statement contained in the following paragraph by M. Chauliac:—"The Abbé Constant,[1] for a second time repudiating his name, assumed the title of the Magus Éliphas Lévi, giving consultations in great number to credulous clients, who paid as much as twenty-five francs a time for a prediction from Lucifer." That Lévi was open to consultation appears from the preface to his *Fables et Symboles*,[2] and, of course, M. Chauliac, as a true son of the Church, would perceive the intervention of Satan.

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[1] This is the apostolic propaganda in the matter of the gospel of Ganneau.

In 1853 Éliphas Lévi repaired to London, where his reputation as an occultist had preceded him, and there he performed his celebrated ceremonial evocation of Apollonius of Tyana.[3] Some passages in the writings of Éliphas Lévi suggest that he made the acquaintance of the late Lord Lytton, and the absolute identity between the mysterious *vril* of "The Coming Race" and the universal force of the Astral Light, is conclusive as to the great novelist's acquaintance with the works of his Kabbalistic contemporary. I, therefore, addressed an inquiry to the late Earl of Lytton, and I am indebted to his courtesy for the information which follows:—It is almost certain that the author of Zanoni was personally acquainted with Alphonse Louis Constant, of whose works there is a copy at Knebworth, presented, it is thought, by the writer. The Earl of Lytton was under the impression that Éliphas Lévi made the acquaintance of his father either at Paris or Nice. Among the papers at Knebworth there is a letter from Lévi on the existence of a universal force, and the requisite conditions of its employment for the evocation of spiritual visions and presences. The letter is only dated "Sunday, 10 April," the year being wanting, and from the style it would appear to be addressed either to a stranger or to a very distant acquaintance.

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[1] The title of Abbé is used loosely to designate any person wearing a clerical garb. It does not necessarily signify a priest, still less the superior of an abbey.

[2] "As regards our lessons—I have no manuscript course—I give to my disciples according to the need of their minds what the spirit gives me for them. I demand nothing, and I refuse nothing from them in return. It is a communion and an exchange of bread; spiritual for bodily. But the needs of the body are of so little account for me that the generous gifts of those of my children who are rich serve mainly to satisfy the first and greatest need of my soul and of all our souls: Charity."—*Unpublished Letters of Éliphas Lévi*, p. 3.

[3] See "Thaumaturgical Experiences," Sect. I.

The first Lord Lytton is evidently indicated in the account of the evocation of Apollonius under the initials Sir B. L. I may now add that the letter quoted above makes mention of an evocation of elementary spirits performed on the top of the London Pantheon, and at which the author of "Zanoni" assisted.

The "Dictionary of Christian Literature" was published, as already seen, in 1850. In addition to the "Bible of Liberty" and the "People's Gospel," it had been preceded by some obscure efforts, poorly printed and in pamphlet form :—

"The Last Incarnation : Gospel Legends of the Nineteenth Century." By A. Constant. 60 centimes. Paris : *à la* Librairie Sociétaire, rue de Seine, 10. 1846.—Attributed to A. Constant of Geneva, this work was translated from a copy which the owner supposed to be unique, and was published at Springfield, Ill., U.S.A. Some legends of "The Last Incarnation" were subsequently embodied in *La Science des Esprits*.

Rabelais à la Basmettre. By A. Constant. 1 franc. Paris : Librairie Phalanstérienne. 1847.

Le Seigneur de la Dévinière. Deuxième Extrait des Chroniques du Joyeux Curé de Meudon. By A. Constant. 50 centimes. Paris : Lib. Phalanstérienne. 1847.

∵ These two works substantially reappeared as "The Sorcerer of Meudon."

Les Trois Malfaiteurs, Légende Orientale. By A. Constant. 30 centimes. Paris : Librairie Phalanstérienne. 1847.

The first distinct contribution to occult science from the pen of Alphonse Louis Constant was the *Dogme de la Haute Magie*, published under the pseudonym of Éliphas Lévi, which he invariably used thenceforward, in 1854. *The Rituel de la Haute Magie* followed in 1856. These volumes set their author at once in the foremost rank of transcendentalists. The *Histoire de la Magie* appeared in 1860, a work written on a philosophical plan, but manifesting already a wide divergence in the views of its author. In 1861 came a second edition of the *Dogme et Rituel*, with a long prefatory dissertation embodying the later opinions just referred to, and scarcely consonant with the work to which it was prefixed. *La Clef des Grands Mystères* was published in the same year, in which also the admirers of Éliphas Lévi were delighted by the appearance of the *Sorcier de Meudon.* In 1862 the first series of the *Philosophie Occulte* was issued under the title of *Fables et Symboles*, and consisted of poetical apologues, containing rather more of the gold of wisdom than is generally to be met with in the ore of the fabulists, together with an occult and philosophical commentary which is full of the keen insight and characteristic ingenuity of its author. The second series followed in 1865; this was *La Science des Esprits*, a defence of the symbolical spirit of the Christian gospel against the spirits of table-rapping, for, as Madame Gebhard tells us, Éliphas Lévi had "a horror of Spiritualism, and used to say that mediums and spiritualists were like children playing with lighted matches near a barrel of powder, which any moment might explode and destroy them." His horror, however, was exaggerated, and originated, partially at any rate, in the indignation of an initiated thaumaturge at such a general invasion of the realm of prodigies by the *profanum vulgus* of unqualified investigators. The physical and moral deterioration accompanying the indiscriminate use of mediumistic gifts was, however, in itself a justification for the author's denunciations, and *La Science des Esprits* will take rank among the most interesting of his productions. It was followed by a silence of ten years, and in the month of April 1875 the gifted spirit of Alphonse Louis Constant passed to the next stage of its eternal progress.

Some years before his death, the magus, if we may believe M. Chauliac, renounced his magical errors and re-entered the fold of the Church. He lived afterwards in strict retreat, devoted to acts of reparation and penitence. When he died, he was fortified with all the rites of the Church. Students of Éliphas Lévi's later works will understand accurately enough the kind of conversion which he underwent; they will infer that in reality he renounced nothing and accepted nothing, but as in his Hermetic writings, so in his private life he did not become but remained a subject of the prevailing religious order.

We are indebted to Madame Gebhard for the following portraiture of her revered teacher:—"He was of a short and corpulent figure; his face was kind and benevolent, beaming with good nature, and he wore a long grey beard which covered nearly the whole of his breast.[1] His apartment resembled a

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[1] "Vested invariably when at home in a long red robe, with his long white beard and bald head, he recalled, somewhat confusedly, the astrologers of the Middle Ages."—*M. Chauliac.*

bric-à-brac shop, with specimens of the most beautiful and rare old china, tapestry, and valuable paintings. In one of the rooms there was an alcove in which stood a bed covered with a gorgeous quilt of red velvet heavily embroidered with gold; the curtains were also of red velvet bordered with massive gold fringe, and a red velvet step stood before this magnificent couch, having a soft cushion also of red and gold laid on the top of it. . . . He lived a quiet and retired life, having few friends. . . . His habits . . . were simple, but he was no vegetarian. . . . He had a wonderful memory, and a marvellous flow of language, his expressions and illustrations being of the choicest and rarest character. . . . Never," says this lady, in her interesting but too brief narrative, "did I leave his presence without feeling that my own nature had been uplifted to nobler and better things, and I look upon Éliphas Lévi as one of the truest friends I ever had, for he taught me the highest truth which it is in the power of man or woman to grasp."

The hand of Éliphas Lévi was engraved by Desbarrolles in his *Mystères de la Main*; it has the highest psychical and philosophical peculiarities; it indicates "irresistible attractions towards sensual gratifications followed immediately by aspirations towards ascetical life"—pride and the most complete indifference alternately ruling his behaviour—"and that fatality which, through all his days, impelled him towards the secret sciences, for which he was created, and of which he bears all the signs, by successively depriving him of whatever could attach him to actual life, and in the end of his most cherished affections."

§ 2. NOTES ON THE MYSTERIES OF MAGIC AS EXPOUNDED IN THE OCCULT PHILOSOPHY OF ÉLIPHAS LÉVI.

The works of Éliphas Lévi fall naturally into three divisions. There is, firstly, all which preceded the "Dictionary of Christian Literature," including that work. The second place is occupied only by the "Doctrine and Ritual of Transcendent Magic." The third group embraces all subsequent publications, the "Sorcerer of Meudon," in so far as it is reprinted matter, belonging, however, to the first class. Now, the first period represents no occult knowledge, and is memorable only for a certain literary beauty, that *beau style*, which Lévi poetically describes as a nimbus of sanctity. Between the "Doctrine and Ritual" and the subsequent publications there are marked and remarkable differences which make the second and third divisions almost mutually exclusive, and it is important to know whether the later instruction of Éliphas Lévi represents a maturer stage of his mental development, or whether it was governed by considerations which the student can afford to set aside. The conclusion which I offer to my readers as the result of long and serious consideration is that there is much in the "Doctrine and Ritual of Transcendent Magic" which calls for modification, and may be profitably modified by reference to the later writings; that these, on the whole, present a more clear and sober view of occult philosophy, as understood by the French magus, but that they also require to be checked not only by one another, but by comparison with the "Doctrine and Ritual." From one point of view, the present digest is an elaborate attempt to establish the middle ground or harmony of Lévi's occult writings. I venture to regard the result as measurably successful, though it has been impossible from the nature of the case to bring all parts into exact and minute agreement.

In the *Dogme et Rituel de la Haute Magie*, Éliphas Lévi claims to be in possession of a secret which has once, at least, revolutionized the world; he claims to have discovered a force by which all miracles divine and diabolical have been, and may still be, performed; to possess the key of prophecies; to have traced the exoteric doctrines of all theologies to one primal and universal dogma. He has recovered the claviculæ of Solomon, and has "opened without difficulty every door of the ancient sanctuaries where absolute truth seemed to slumber;" he has unravelled the transcendent secrets which mediæval adepts concealed under such more or less equivocal expressions as the *Magnum Opus*, the philosopher's stone, the quadrature of the circle, the universal medicine, and the transmutation of metals. He has discovered, in fine, "the secret of human omnipotence and of indefinite progression"—he is, in one word, the master of the absolute.

Now, in attempting to estimate the value of this gigantic claim, and of Éliphas Lévi's contributions to the elucidation of occult science, we are brought face to face with the fact, that after posing as an initiate in possession of the Great Arcanum, he has done his best to stultify himself by attempting to pose also as a faithful and humble child of the Catholic Church, and this without abandoning his previous position. Such a course has naturally led him into grave and numerous contradictions, which cannot but scandalize his students in proportion to their personal earnestness, and are calculated to make many reject his claims to secret knowledge as utterly unfounded.

We must not, however, be misled by appearances; the subtlety of human intellect delights in the attempt to establish a harmony between things which are essentially opposite and a division between things which are similar. Moreover, the discoveries of science are unaffected by the recantations of any Galileo. I shall, therefore, begin boldly by stating the inconsistencies of Éliphas Lévi, to ascertain how far they really modify his claims; I shall next consider those claims, and afterwards briefly define what appears to me the nature of his true greatness.

The *Dogme et Rituel de la Haute Magie* establishes, or seeks to establish, the following points with regard to religious belief:—

1. The domain of faith is the infinity of the unknown.

2. The express definition of anything which we may believe to exist in this domain is the formulation of the unknown, and, of course, is absurdity.

3. The laws of human reason should control the imagination in its excursions into the domain of the unknown.

4. All our conceptions concerning this region must be characterized by an exalted vagueness.

5. God is an explanatory hypothesis of the human mind—an aggrandized conception of himself which man sets on the throne of infinity.

6. There is an underlying principle in all so-called revelations, and this principle is the doctrine of analogy—viz., that

there is a correspondence between things seen and things unseen; earth is the shadow of heaven, man a reflection of divinity, a spiritual sun corresponds to the physical sun, &c.

7. The reasonable religion which results from this doctrine, and constitutes the only indefectible Catholic faith, is unsuited to the multitude, for whom fables and nurse-tales are necessary.

8. Therefore the secrets of Nature are dressed up by means of allegory in the guise of dogmas, and are presented to the multitude as working substitutes for truths which are dangerous to the profane.

9. The doctrine of analogy is the basis of magic, which is the only formidable enemy of hierarchic religions, because, by revealing the allegories of dogmas, it makes these *le mensonge de la vérité et la vérité du mensonge*, and thus utterly destroys that claim of absolute truth which every religion makes in regard to its doctrines. Every religion, therefore, condemns magic.

10. The initiate knows the significance of all symbolism and all forms of worship, and he may practise or abstain from them without compromising sincerity or good faith.[1]

It is plain that this teaching aims a death-blow at exoteric theologies; it reduces all their doctrines, small and great, to the same level as the puppets of the Pilgrim's Progress. They are "shows that shew." Now, the life of theological faith is in the assumption of the absolute, as opposed to the symbolical, truth of its dogmas. It follows also from the philosophy of the *Dogme et Rituel:*

1. That no intelligence from the unseen world has ever come down among men to make known the mysteries of the unseen world.

2. That no God has ever really become incarnate in humanity to prove God more than a reasonable hypothesis,

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[1] "He (the initiate) knows the reason of all symbolism and all forms of worship; he dares to practise or abstain from them without hypocrisy or impiety, and he is silent on the one dogma of supreme initiation."—*Dogme*, p. 219. The same point is restated with slight modifications in an undated letter addressed to Mon. Montant: "An initiate may simply and sincerely practise the religion in which he is born, for all rites diversely represent one and the same dogma, but the depth of his conscience should be bared to God alone, and he is responsible to no one for his private beliefs."—*Livre des Splendeurs*, p. 261.

or that man has been created after God's image and not God after the likeness of humanity.

3. That no church possesses, or has ever possessed, a direct mission from above to teach and define truths concerning the eternal world.

4. That it is legitimate for one who is initiated into the secret of the transfiguration of dogmas, that is, the evolution of all theologies from the one assumption of pseudo-Hermes, to revolutionize heaven and earth by the creation of a new dogmatic symbolism, provided the moment be opportune.

Now, what should be the position of such a thinker towards the hierarchic religion of his country, towards the dominant orthodoxy of the moment? In the eleventh chapter of the *Dogme de la Haute Magie* the writer describes himself as a *savant pauvre et obscur* who has recovered Archimedes' lever and offers it gratuitously to those who by their exalted social position will be able to use it effectually. "This knowledge has come to me too late for myself, and I have lost in its acquisition the time and resources which might have enabled me to make use of it." That is to say, Éliphas Lévi cannot himself accomplish another divine revolution in the world; he is devoid of an adequate initiative for the propaganda of a loftier symbolism; very properly, therefore, he refrains from devising small insurrections or futile departures in sectarianism. He cannot, in a word, be St Paul, and he declines to be Simon Magus. He publishes his books that he may, if possible, make new priests and new kings for the *Regnum Dei* of the age to come, but personally, and in his private character, he submits to the reigning religion, and its dogmas he, moreover, considers to be the most perfect allegorical drapery which has yet been woven round the secrets of Nature.

This is perfectly intelligible, and, given the standpoint of the writer, cannot reasonably raise an objection. But though an individual does right in conforming to the constitution of his country despite its imperfections, and does not thereby compromise his sincerity, however transparent such imperfections may be to him, yet if in gratuitously undertaking to champion the cause of that constitution, he should obstinately shut his eyes to its shortcomings, and even endeavour to hide them, he would undoubtedly place himself in an equivocal position, disinterested though his motives might be. We should not, therefore, expect Éliphas Lévi, who has openly proclaimed the common disabilities of all exoteric theologies, whose books are of a most revolutionary character, who undertakes to put into the hands of his readers a key to every religious symbol, so that they can worship anywhere with equal sincerity or refrain from any form of worship without impiety, we should not expect him to come forward as the uncompromising champion of a special form of dogmatism, bent, at the risk of all kinds of self-contradiction, on re-establishing what he has previously demolished. This, however, is actually the case. The results of the *Dogme et Rituel* being such as I have stated, he becomes in his subsequent works the declared champion of the Roman orthodoxy, endeavouring to unsay what he has said against her, yet without confessing that he has changed his views, and without any apparent consciousness of his fundamental discrepancies, some of which I shall now lay before the reader to substantiate my statements. I am forced to select those which present a sharp contrast, but no quotations, and no contrasts of a verbal kind, can give an adequate idea of the writer's radical change of front.

THE LATIN CHURCH AND DEMONOLOGY.

"The Church, in her exorcisms, has consecrated the belief in all these things (diabolical compacts, &c.), and we may say that black magic and its prince of darkness are a true, living, terrible creation of Roman Catholicism, that they are, in fact, its special and characteristic work, for priests do not invent God. Moreover, true Catholics cling from the bottom of their hearts to the preservation and regeneration even of this *magnum opus*, which is the philosophers' stone of the official and positive cultus."—*Rituel*, p. 233.

The *Histoire de la Magie*, on the contrary, describes the Church as most reserved on the subject of Satan, and admires this reservation (p. 196). Good Christians do not even name him, and religious moralists recommend the faithful not to think about him, but to direct their minds to God. Instead of representing the Church as answerable for the creation of the mediæval Satan, he refers the importance assumed by this phantom to the *penchant* of diseased imaginations and weak heads for things monstrous and horrible (p. 290). Finally, instead of representing black magic as the creation of the Roman Church, the *Histoire* represents it as the work of sectarians and dissidents.

Papal Infallibility and the Kabbalistic Keys.

"The Gnostic revelations have separated the Church from the supreme truths of the Kabbalah, which contains all the secrets of transcendental theology. Thus the blind have become leaders of the blind, and great obscurities, great lapses, and deplorable scandals have resulted; afterwards the sacred books, of which the keys are entirely Kabbalistic, from Genesis to the Apocalypse, have become so unintelligible to Christians that their pastors have rightly judged it needful to forbid their perusal to simple believers."—*Rituel*, p. 143.

"The loss of the Kabbalistic Keys could not involve that of the infallibility of the Church, ever assisted by the Holy Spirit, but it has caused great obscurities in exegesis, and has made the majestic images of Ezekiel's prophecy and St John's Apocalypse completely unintelligible."—*Histoire*, p. 222.

Comment here is hardly needed. It is preposterous to accredit blind leaders with infallibility; if they be infallible, they are not blind. Notice, also, that the loss of the Kabbalistic Keys, according to the *Rituel*, not only makes Ezekiel and the Apocalypse unintelligible, but also the whole Bible.

Connection of Pagan and Christian Symbolism.

On p. 16 of the *Rituel* we are assured that Christian symbolism was created from the débris of all worships which had been overcome by the "queen of the world"—that is, by Rome.

In the *Histoire*, on the contrary, we are told that it is wrong to accuse Christianity of having borrowed what was most beautiful in the old worships. "Christianity—last form of universal orthodoxy—has preserved all that belonged to her, and has rejected nothing but dangerous observances and futile superstitions" (p. 159).

St Paul and Magical Books.

"The successive phases of fanaticism have almost brought men to despair of scientific or religious rationality. St Paul burned the books of Trismegistus; Omar burned the disciples of Trismegistus and St Paul. O persecutors! O incendiaries! O scoffers! when will ye finish your work of darkness and destruction?"—*Rituel*, p. 327.

"We read in the Acts of the Apostles, that St Paul collected at Ephesus all the works which treated of 'curious arts' and burned them publicly. Doubtless the goëtic or necromantic works of the ancients are referred to here. The loss is much to be regretted, for even from the monuments of error gleams of truth and scientifically valuable information may be frequently obtained."—*Histoire*, p. 181.

What is remarkable here is the suggestive toning down; instead of the fanaticism, persecution, and incendiarism of a frantic iconoclast, who is accredited with destroying *the sublime works of Hermes*, we have a mild invitation to regret the loss of some books on *black magic*. Éliphas Lévi had not, however, made his last remarks on this subject; it seemed good to him that previous discrepancies should be further accentuated. "Was St Paul a barbarian? Did he commit outrage on science when he burned the books of the hierophants? No; he consumed the winding-sheets that death might be forgotten" (*La Clef des Grands Mystères*, p. 79). Therefore, fanaticism, persecution, and arson do not constitute barbarism, and the works of the hierophants, the works of "thrice-great" Hermes, are the cerements of the sepulchre! And this is from a writer who tells us that "the supreme and absolute science is magic"!

CHRISTIANITY AND NEOPLATONISM.

On p. 65 of the *Dogme*, the author speaks of positive Christianity at length triumphing over the sublime dreams and gigantic aspirations of the Alexandrian school, and daring publicly to fulminate its anathemas against this philosophy.

The *Histoire*, while acknowledging that the school of Plato diffused a great light in Alexandria, says that "Christianity, after three centuries of struggle, had assimilated all that was true and durable in the doctrines of antiquity" (p. 223). What is noticeable here is the complete change of attitude; instead of the audacity of fledgling faith we have the lawful appropriation of hardly-won spoils.

BIBLICAL MIRACLES.

"Let us start by declaring that we believe in all miracles, because we are convinced and certain, even by our own experience, of their complete possibility. *There are some which we do not attempt to explain, though we consider them to be none the less explicable.* From the greater to the lesser, from the lesser to the greater, the consequences are identically connected and the proportions progressively rigorous" (*Rituel*, p. 33). That

"We entirely disclaim any notion of attributing to magic the miracles of this man (Moses), inspired by God" (*Histoire*, p. 83). Here the contradiction is complete and irretrievable; but even were there no contradiction, what are we to think of a writer who, on p. 327 of the *Rituel de la Haute Magie*, informs us that by the use of the treatise of Trithemius—*De Septem Secundeis*—one may easily surpass the prevision of Isaiah or Jeremiah, yet

the Biblical miracles are referred to in the passage I have italicized is, of course, evident, but Éliphas Lévi does subsequently explain them. “When Moses struck the rock, he did not create a source of water; he revealed it to the people, occult science having previously made it known to himself by means of the divining-rod” (*Dogme*, p. 181)—that is, by an instrument of diabolical magic from the standpoint of accredited Catholic theologians.	would see the intervention of Deity to assist in the production of parasitic insects? Little, however, is the dependence to be placed on what is said in either case, for in his very next book—*La Clef des Grands Mystères*, p. 214—we find the author attributing the same Mosaic prodigies to science and address—by implication, it is true. He also explains why the magicians of Pharaoh cried “Miracle!” when they were beaten, namely, that it is more soothing to the vanity of a charlatan to consider himself overcome by the intervention of supermundane power than by the superior chicanery of a *confrère*. Finally, the “*Histoire de la Magie*” declares to us that Moses and the magicians of Pharaoh both made use of one instrument in the performance of their prodigies, and that this instrument was the Great Magical Agent of the Astral Light. Therefore the miracles of Moses are to be explained by magic since they are explained by the magical hypothesis of the Astral Light. (*Histoire*, pp. 19, 20.)

The most glaring contradiction which Éliphas Lévi's new views on matters of belief have occasioned, is the last of its kind which I shall cite, though quotations might be continued much further.

IMMORTALITY.

“One of the great benefits of magnetism is that it renders evident, by incontestable facts, the spirituality, unity, and immortality of the soul. Spirituality, unity, and immortality once proved, God would be manifested to all intelligences and all hearts.”—*Histoire*, p. 22.	“The immortality of the soul, being one of the most consoling dogmas of religion, must be reserved for the aspirations of faith, and will consequently never be proved by facts accessible to the criticism of science.”—*Histoire*, p. 529.

Immortality is proved by incontestable facts, says the one passage; it can never be proved by facts, says the other.

This is the universal science! This, too, between the covers of the same book—ludicrous instance of an obstinate determination to sit at the same time on the throne of science and the footstool of childlike faith in the decisions of the dominant sacerdotal orthodoxy!

It is time, however, to ascertain what influence has been exercised by this singular change of views on Éliphas Lévi's previous estimation of the facts, theories, and possibilities of magical science, as this is the point which will more nearly concern the ordinary student of occultism. The author of the *Dogme et Rituel de la Haute Magie* comes before us as one speaking with authority on the existence of elementary spirits, fluidic phantoms, the survival of the astral body after the decease of the physical organism, and after the departure of the divine spirit; he comes before us as one who has personally practised white or permissible necromancy, as one who has evoked, seen, and touched, has beheld clearly and distinctly, an apparition in the Astral Light, and has thus proved the terrible efficacy of magical ceremonies. He comes before us as one who is in possession of "the first book of humanity," "the keystone of the whole edifice of occultism," the inspiring instrument of all revelations, and "the most perfect method of divination," one indeed which "may be employed with complete confidence." This is the "marvellous Tarot." Let us briefly consider these claims in the light of his later books.

La Science des Esprits tells us that angels and demons alike are purely hypothetical or legendary beings, which must be relegated to the domain of poetry, since they can never belong to that of science (p. 6). It also tells us that satyrs and ghouls, and three-headed monsters, and *all the rest of the darksome phantasmagoria*, are nightmares of madness" (p. 314). The *Histoire* had already characterized the occult doctrine of fluidic phantoms as hypothesis (p. 114); it now appears as the hypothesis of insanity. The former distinction between white and black necromancy is entirely ignored, and the whole practice is bodily denounced as "a crime against nature."[1] The spiritists are told that their mediums evoke the dead, and that necromantic evocation is "the blackest of the sciences of the abyss, the most accursed of sacrilegious operations."[1] All that can be said is that Éliphas Lévi himself committed this unnatural crime and frightful sacrilege, for no one can consider it permissible to perform what is detestable and accursed under the plea of scientific experiment. It is the Tarot itself, to which he was indebted for all his science, which, however, fares the worst. That "true key to the oratorical art and to the great art of Raymund Lully," that "secret of the transmutation of darkness into light," that "first and most important of all the arcana of the *magnum opus*," is declared to be an instrument which cannot be consulted without danger and without crime.[2] It is a method of divination, divination is a compact with vertigo, vertigo is falsehood, evil, and hell itself.[3] This is the instrument to which Éliphas Lévi owes his universal science, this is "the occult and sacred alphabet" composed of ideas and numbers, and realizing the mathematics of thought.[4] Again, in regard to the faculty of vision in the Astral Light, the *Dogme et Rituel de la Haute Magie* is extravagant in its praise of the lucidity of the supreme adept, and we are told that the Kabbalists who speak of the world of spirits "have simply recounted what they have beheld in their evocations, visions, and intuitions in what they have denominated *the light of glory*."[5] *La Science des Esprits*, on the contrary, tells us that "the things which are beyond this life may be conjectured on in two manners, either by the calculations of analogy, or by the intuitions of extasis, in other words, by reason or madness. The sages of Judea chose reason, and have left us their magnificent hypotheses in books which are generally ignored."[6] The falsehood, folly, and wickedness of all visionary exaltation of the imagination and mind of man is insisted on continually in the later books. And then in regard to the soul's eternal destiny the contradictions are both numerous and notable; on this point, however, the Jewish Kabbalists seem to be as little in harmony with one another as Éliphas Lévi is with himself. I have referred to these contradictions in the Notes, so here I need only remark that whereas the *Dogme et Rituel* both direct us to conquer our individual immortality by achieving in the isolation of self-conquest, and by resisting and eradicating the propensities of Nature, a personal and imperishable life, the *Histoire* tells us that life is "a universal communion," and that it is in this communion that immortality is to be found. The isolation of self is death by self-condemnation, and an eternity of isolation would be eternal death.[1]

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[1] *La Science des Esprits*, p. 245.

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[1] *La Science des Esprits*, p. 299.

[2] *Histoire de la Magie*, p. 466.

[3] *La Science des Esprits*, p. 298.

[4] *La Clef des Grands Mystères*, p. 3.

[5] *Dogme*, p. 260.

[6] *La Science des Esprits*, p. 125.

It is unnecessary to continue these contrasts; the discrepancies of less importance are too numerous for tabulation, and as they arise, one and all, from the author's change of front towards the Catholic religion, or else from his grotesque and sometimes comic detestation of modern spiritualism, my purpose is already served, and I shall conclude this portion of my subject by determining as far as possible the sincerity or otherwise of such a change. That it was dictated by no motive of personal gain or interest will be readily believed, but that it was sincere it would seem impossible to maintain, and the author himself, by one of those side-lights which he is in the habit of occasionally flashing on some of his paradoxical positions,[2] informs us that it is *la haute convenance* which actuates him, and with ludicrous inconsequence he contradicts his own submission to the decisions of the hierarchy by sowing broadcast through the books which contain them the most audacious contradictions of orthodox teaching on vital and fundamental questions of current religious belief. He says, "Be it well understood that our scientific revelations pause before faith, and that, as Christian and Catholic, we submit our work entirely to the supreme judgment of the church."[3] Then he at once proceeds to discuss the personality of Satan. "All that has a name exists," he says; of course, he means us to add, "even if it be in name only." "The devil," he continues, "is named and personified in the Gospel, and he may, therefore, be considered as a person." This admission is due, however, to his complaisance as a Christian. "Let science speak, or reason, which is the same thing." So science speaks, and does not hesitate to inform us that if such a personification must be taken seriously, the devil would be the most absolutely dead and deceived of all beings; in other words, "the affirmation of his existence would imply an evident contradiction." The devil, however, is a blind force abused by malicious intelligence, and the Lucifer of the heterodox—read orthodox—legend is "a rash, monstrous, and impious conception." Such is the commentary of reason on the personifications of the Gospel; such is Éliphas Lévi's commentary on his own concessions to the ideal code of *la haute convenance.*

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[1] *Histoire de la Magie*, p. 40.

[2] For instance, the statement that "the ancient sanctuaries had their secrets which have not come down to us" is a curious commentary on some of the same writer's anterior claims.

[3] *Histoire*, p. 14.

Again, he informs us that "every definition of God which is hazarded by human intelligence is a recipe of religious empiricism, by means of which superstition will sooner or later be able to fabricate a devil." The assertion may be absolutely true in the overwhelming majority of instances, but does it not raise a smile when we consider the logical result of such a doctrine on the rage for theological definition which is a chief characteristic of the Roman Church? The submissions of Éliphas Lévi are, in fact, thoroughly disingenuous, and how he could have imagined they would deceive any one—that is, any one worth deceiving—it is impossible to conjecture. He will never convince a reasonable man that it is necessary to believe in dogmas on the authority of Rome, when he has told us that all dogmas are the puppets of allegory, and that the key of their mystery is discoverable by any one who searches with sufficient diligence, and, of course, in the right direction. *La haute convenance* may keep us silent whenever it is expedient; it may even prompt us to perform the outward duties of "the official cultus," but it will not justify us in wilfully substituting the veil of symbolism for the truth it hides; it will not prevent us from speech in season, nor will it cause us to come forward as gratuitous champions of the evanescent orthodoxy of the moment. We are definitely assured, even in the later books, that religious dogma is merely a nurse-story, but "provided that it is ingenious and morally beneficial, it is perfectly true for the child."[1] Nothing, however, can be expected from grown men but a certain mild and kindly interest in the folk-tales of their childhood. They will not tell children that there are no such things as fairies, but it would be utterly preposterous to parade their absolute submission to the fables and saws of their grandmothers. It does not improve matters to tell us that orthodoxy in religion is respect for the hierarchy,[2] for this is a definition which the hierarchy would be certainly the first to reject. Orthodoxy in religion is absolute faith in the truth of hierarchic teaching. I may have a great respect for Mr Gladstone, without any faith in his foreign policy. Moreover, the veneration of Kabbalistic *illuminati* and possessors of the universal science for the *haute raison* of "blind leaders," is a little paradoxical in sound, and is hardly more dignified in the one than it is complimentary to the other. If any of my readers be inclined to prefer the positivism of Latin dogma to the somewhat nebulous poetics of indefinite religious aspiration, there may be something to applaud in that preference, and for one I should be indisposed to dissuade them, but let them ground their judgment on the involuntary apologists of the Abbé Migne, and not on the gratuitous defences of Éliphas Lévi. He has told us to respect the Church in her old age, and with this we coincide cheerfully, but we do not feel called on to identify ourselves with that old age. The point missed throughout all the author's arguments on the importance of the hierarchy in matters of religion is that authority may abdicate its right to rule.[3] On his own showing, a hierarchic cultus can become effete, and then may be rightly replaced.[4] If Christian dogmas are to undergo a final transfiguration, as Éliphas Lévi desires, this transfiguration will probably begin as a *cultus illicitus*, as Christianity itself began. It is equally erroneous to assert that articles of belief are not legitimate objects of discussion.[5] It is the duty of an intelligent Christian man, when he is invited to underwrite a new article of faith, to examine what is offered him, to compare it with the opinions of antiquity, with other doctrines which possess his previous adherence, and with his notions of God and Nature, unless from previous consideration he be absolutely convinced that the authority which propounds the novelty is wholly divine and infallible. Such a conviction is, of course, outside the pure rationalism of Éliphas Lévi's philosophy; his arguments in defence of the Church of his childhood are, therefore, bad as well as disingenuous; they originate in false notions of expediency, and in a kind of pseudo-chivalry which seems to have overtaken their author by fits and starts.[1] As it is difficult to believe that they could have deceived himself, we might be justified in concluding from the evidence in hand that Éliphas Lévi's description of the writings of the demonologist Bodin has a peculiar application to his own, and that, in fact, "they are profoundly Machiavelian, and strike at the root of the institutions which they appear to defend." He calls *La Clef des Grands Mystères*, which is full of these paradoxical submissions, "a mystification or a monument;" it is probably a monumental mystification.

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[1] *Histoire*, p. 31.

[2] *Histoire*, p. 34.

[3] See *e.g.*, *Histoire*, p. 136.

[4] *Ibid.*, p. 160.

[5] *Ibid.*, p. 183.

What would appear to be most genuine in the virtual retractations of Éliphas Lévi are those which concern the occult sciences, and they are merely a natural revulsion from the transcendental charlatanry and poetic exaggeration of the *Dogme et Rituel.* Those volumes, the most suggestive and beautiful in their way which have ever been contributed to the elucidation of magical mysteries, are the product of an enthusiasm which beheld all the vistas of occultism through the rose-hued medium of a light which was certainly never on the land or sea of the known actualities of mysticism; and the romantic assertions of the inspired visionary who produced them, in the ecstasy consequent on his supposed solution of all problems, scientific, philosophical, or religious, are successively though stealthily toned down as the true theosophical adept emerged into scientific realism from the wonder-world of the neophyte.

Let it be once for all plainly understood before proceeding further that I do not accuse Éliphas Lévi of wilful falsification anywhere. There is the gold of wisdom on every page of his unparalleled books, and to me they have been gain inestimable; but the natural enthusiasm consequent on his extraordinary discoveries has at least occasionally carried him away, and I believe myself to deserve well at the hands of all students of occultism by pointing out where facts do not warrant his assertions, and where his earlier assertions are qualified by his own later and maturer statements.

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[1] "If thy mother, the Church, be sleeping with disordered garments, cover her with thy mantle, walking backwards, if necessary, to do so. To retrograde thus is to advance."—*La Clef des Grands Mystères*, p. 364. Éliphas Lévi did not practise what he preached, or he could not have written as he has written.

The basis of Éliphas Lévi's philosophy and of all magic is declared to be the single assumption which is contained in the great Hermetic axiom: That which is above is equivalent to that which is below, and that which is below is equivalent to that which is above. This is the introductory statement of the celebrated "Table of Emerald," which claims to be the work of Hermes Trismegistus, though it cannot be traced in history to a more considerable antiquity than the seventh century of the Christian era.[1] The ultimate basis of Éliphas Lévi's teachings is not, however, to be found in any single dogma, but in Voltairean free-thought, and he has read Voltairean principles into the theurgic and theosophic obscurities of Kabbalistic writings. He is a pure rationalist who has adopted the hypotheses of the Kabbalah as the most trustworthy calculus of probabilities concerning an unseen world with which there is no real communication from either side in life. He considers God to be a hypothesis only *très probablement nécessaire*, and the question of personal immortality falls within the same category. Revelation in the true sense of the word—not in the sense of sacerdotal charlatanism—is so much out of the question that it does not strike our author as a possibility which need be seriously discussed, and the divinity which he attributes to Jesus Christ is the divinity of the natural man, who by sacrifice of self, and by passing into the region of symbolism, identifies Himself, humanly speaking, with God, that is, with the human conception of Deity. It is evident that the simple naturalism of these assumptions, however much it may be supplemented by Kabbalistic reasonings, the hypothetical nature of which he openly allows, can never provide us with an absolute religious certitude, which he promised in the *Dogme et Rituel*, nor with a universal science, which he has also promised, and so, as a fact, it proves, for the magical science of Éliphas Lévi is essentially one of power—the power of an emancipated will over wills which are not emancipated, the power of a self-controlled and self-containing man over the ill-governed passions of the multitude, the power of an intelligence which is initiated into the doctrine of the transfiguration of dogmas over the innumerable children of credulity, the power of the enlightened man over his proper self, and his scientifically unlimited power over nature. The secrets contained in his books are concerned with the development and direction of these energies for the progression of humanity at large, for the elevation of those who possess them, and for the multiplication of natural resources. The occult doctrine of revelation by analogy and correspondences in the three intelligible worlds finds in Éliphas Lévi its only lucid exponent, and yet there is little doubt that, with the characteristic ingenuity of the symbolist, he has read into "the universal dogma" a far more extensive meaning than it possessed for the author of "the admirable symbol." For the traditional Hermes it was simply an assertion to which modern science is slowly and painfully working up by the *à posteriori* method, that there is only one substance of which all material things are transitory modifications. *Quod superius sicut quod inferius*, and conversely—but for what? Not to establish a system of correspondence between the known and the unknown, but *ad perpetranda miracula rei unius*, that is, the *magnum opus* of metallic transmutation. The doctrine of universal analogy as the basis of progressive revelation is a noble and beautiful hypothesis which recommends itself eminently to reason, and once properly understood it would be an inexhaustible fountain of pure inspiration for the poetry of the age to come; it transforms the whole visible universe into one grand symbol, and the created intelligence of man becomes a microcosmic god whose faculties are in exact though infinitesimal proportion with the uncreated and eternal mind. Apart from direct revelation, it would be truly "the sole possible mediator between the seen and the unseen," establishing the grounds of faith in the rationality of a single assumption, and harmoniz-

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[1] Figuier, *L'Alchemie et les Alchemistes*, p. 42.

ing the positivism of physical science with the religion of legitimate aspirations towards the infinity of the unknown. But the possibility of direct communication with the invisible worlds, based on the claim of the ages, is of solemn and palmary importance, and is not to be excluded from consideration by the exigencies of any hypothesis; so when the hypothesis of universal analogy in the hands of Éliphas Lévi practically rejects this possibility, it is right to point out that his doctrine of correspondences is a pure assumption, which, from his own rationalistic standpoint, is utterly unprovable, and the possible fact of communication between the seen and the unseen is a preferable object of investigation to a plausible theory. The doctrine, moreover, supposes operations which are intellectually inconceivable. "Measure a corner of creation, make a proportionally progressive multiplication, and all infinity will multiply its circles filled with universes, which will pass in proportional segments between the ever-extending branches of your ideal compass."[1] Mathematics and reason alike contradict this statement; the multiplication of the finite will produce only the finite. But even if the operation were possible, what would follow from this romance of arithmetic? What is meant to follow is this: *that the knowledge of a part gives the knowledge of the whole.* Not always! If the circumference of a circle be so enormous that in its visible portion we can perceive no curve, we shall never know, even approximately, the area of that circle. The best argument in favour of the hypothesis, though it may seem paradoxical to say so, is that it gives full and complete expression to the inevitable anthropomorphism and materialism of the human mind, which "idealizes itself to conceive God," and idealizes the world around it to conceive the eternal world. The impossibility of doing otherwise is the best excuse for doing so, and we may take refuge with Leibnitz in the veracity of the *causa causarum*, which will not doom us to permanent intellectual deception. The doctrine of analogy may be taken, therefore, as a great help provided by natural necessity, but do not let us exalt it into the sole guide and mediator! Let us seek rather to establish the philosophy of the transcendental on a basis of psychic fact. Assumptions, however plausible, are no better evidence of things unseen than the faith which is now considered insufficient. Thus, the hypotheses of God and Immortality are balanced by the hypothesis of analogy, and this imaginary equation is presented to us as the Absolute Science, supplemented by a work of uncertain origin, written in symbols, which, in their combination, are supposed to explain all mysteries and reveal all secrets.

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[1] *Histoire de la Magie*, p. 7.

Passing, at length, from the assumptions of Éliphas Lévi to his matter and method, it will be seen that, in accordance with the traditions of occultism, he has surrounded his teachings with enigmas and mysteries. I have not felt justified in removing these veils, which serve a purpose, but I have endeavoured to arrange them so that the secrets which they are supposed to hide will scarcely escape the student.[1] It will be evident to any one that the true adepts of a divine science would never really enclose dangerous or "indicible" arcana in anagrams and word-puzzles, which exert only the ingenuity of the inquirer, and give absolutely no guarantee of the moral or other qualifications of those who solve them. These ingenuities are the stock-in-trade of the thaumaturge, *pour égarer les profanes.* The *verbum inenarrabile* of the Neo-Platonists, the Tetragrammaton, Ararita, and Agla of the Hebrews, the "*nom occulte du grand Arcane*," are mysteries of no importance in themselves. They are signs and pantacles which have no essential virtue or significance. A universal science may be resumed in a single figure, but the figure of itself will never give the universal science to an uninitiated student; the volumes devoted to the philosophy of the Magi by Éliphas Lévi reveal the secrets of magic to the careful inquirer without the false lights of double meanings and the delusive elucidations of cryptograms. When we are told that the revelation of the Great Arcanum would revolutionize earth and heaven, it is the heaven of human conceptions which is referred to, the *Quod Superius* of the Hermetic formula, according to the interpretation of Éliphas Lévi. The *bouleversement* in question is the application of the secret doctrine to the creation of a new sequence of theological ideas, and Éliphas Lévi is the illuminated pioneer who has opened up the way for such a change.

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[1] The explanation of the "incommunicable axiom" contained in the symbol which appears on p. 91 was imparted to me under the seal of secrecy, and was of so much importance that after ten years I have had no difficulty in forgetting it. All these devices are mere trickery designed for the misdirection of frivolity, and will be properly disregarded by a student.

An excessively scarce pantacle of Trithemius, described in the *Histoire de la Magie*,[1] is declared by Éliphas Lévi to contain the final secret and indicible formula of the Great Arcanum. "This pantacle is composed of two triangles—one white and one black—which are joined at the base. Beneath the inverted apex of the black triangle there is a fool crouching, painfully twisting his head, and looking with a grimace of terror at his own image reflected in the obscurity of the black triangle, while a man in knightly garments, in the vigour of maturity, with a steady glance and a strong yet pacific attitude of command, is balanced on the apex of the white triangle, within which are the letters of the divine tetragram."

Éliphas Lévi provides the exoteric explanation as follows:—"The wise man depends on the fear of the true God, while the fool is crushed by his terror of the false god made in his own image." Its esoteric significance is as follows:—Uninitiated humanity creates God by a blackened, magnified, and distorted resemblance of itself, which it reflects on the illimitable background of stupidity and ignorance, then it crouches and shivers in the presence of the monstrous phantom. The adept also creates God, not, however, by reflecting his likeness on infinity, but the conception of his power and knowledge, figured by a symbol. This conception is reflected on the white triangle, that is, on the unknown world enlightened by the analogies of science. The initiate is represented as poised above this triangle, not only because the hypothesis which he has formed becomes the source of his intellectual and moral stability, but because the creation of this hypothesis is a theurgic act, and the intellect is above that which it creates. The initiate is, therefore, God for the profane, he is the actual finite deity who stands on earth for the hypothetical, infinite God, and he has the right of life and death over any particular conception of divinity which may at any time dominate the crowd of men. The end of magic is thus the *creation of the gods* and the evolution of the Deific conception in the *élite* of humanity. From the Christian standpoint all this is outrageous blasphemy, but it is the outcome of Éliphas Lévi's philosophy. If any proof were wanting it would be supplied by the following passage:—"Jehovah is he who overcomes nature (understand human nature to be included), as we tame a rebellious horse and make it proceed where we will."[1] This is the absolute, indicible,[2] theurgic secret. Here Jehovah cannot mean the all-creating God, to whom everything that exists must be necessarily in complete subjection, who cannot be described as overcoming by force what lies in the hollow of his hand. Jehovah here is the God-creating man, the self-conqueror, who by the *création de soi-même* has power over the chaos of human passion and over the blind forces of nature. The Great Magic Arcanum is thus in its primary phase the secret of the power of a completely emancipated mind over the slaves of superstition and ignorance. The unique Athanor of philosophic and moral alchemy, is the transmutation of darkness into light, in the intellectual order, of gross matter into gold refined, of ignorance into knowledge, of dead substances into substances quickened by the energies of veritable life, of the mere animal into the conscious man, and of man into God. "The stone becomes a plant, the plant an animal, the animal a man, and man greatens into Deity." *Quand l'homme grandit Dieu s' éleve.*

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[1] Pp. 345, 346.

The elucidation here appended was submitted to me some years since by a familiar correspondent. Premising that the transcendentalism of Éliphas Lévi was the philosophy of Machiavelli restated in the terms of the occult sciences, and that the entire history of magic afforded no evidence for the existence of the Great Magic Agent, the writer proceeded to the consideration of the Great Magic Arcanum as follows:—

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[1] *La Clef des Grands Mystères*, p. 219.

[2] It is of course an absurdity to speak of any secret as really indicible. According to the *Dogme de la Haute Magie*, every idea has its form, that is, its expression, and no idea is conceivable without its corresponding expression in speech. It may be imprudent, difficult, or wicked to proclaim it publicly, but there are no inexpressible ideas.

"What did the symbolic Adam gain by his mysterious fall?—the right to labour, to suffer, and to be free; he purchased Liberty. What did Psyche gain by her lamp and poniard?—also the right to labour, to suffer, and to be free; she too purchased Liberty. What was the fire which Prometheus brought down from heaven to animate his man of clay?—it was the intelligence by which man becomes free, is set on his feet with his face towards the stars, and walks wheresoever he wills. The fire of Prometheus was Liberty, denied by the gods to men, and purchased for them by the Titan at the price of the vulture and Caucasus. What did Lucifer gain by his rebellion?" Here let the initiate himself respond. "The intelligence which God produced by the breath of his mouth, like a planet detached from its parent sun, took the form of a radiant angel, and was saluted by the heavens under the name of Lucifer. This Intelligence, uplifting its head, asserts itself by saying: 'I will not be servitude.' Thereat the Uncreated Voice replies: 'Then shalt thou be suffering.' But the Light answers: 'I shall be Liberty.' Then saith the Supreme Voice: 'Pride will seduce thee, and thou wilt bring forth Death.' Whereat the Created Light persists: 'I must needs strive with Death that I may conquer Life.' God therefore detached from his breast the shining cord which detained the supreme angel, and beholding him plunge into the night which coruscated with his splendour, he let his love arise for this offspring of his thoughts, and God said: 'How beautiful was the Light.' . . ." But if Liberty be the word which solves these enigmas, what is the word which Œdipus should have replied to the sphinx, who herself represents Liberty and Reason? The fable of Œdipus reproduces that of Prometheus. Jupiter deprives man of the symbolic fire which is the possession of a free intelligence, and this tyranny is the seal of his ultimate doom. The tortures and chains of Prometheus do but insure it, and in the lapse of ages it is inevitably fulfilled. Œdipus destroys the sphinx; he is the *intelligence d'élite* who comprehends the mind of the vulgar, but exterminates instead of leading it, and this crime, or this error, is his own eventual destruction. He understood the follies and caprices of humanity, but he mistook the part of God towards humanity, and instead of avenging the martyrdom of Prometheus he avenged the downfall of his persecutor. The initiate who knows how to humour the caprice of the crowd, and at the same time to enchain it, is God for the crowd. Such is the outcome of Éliphas Lévi's occult instruction in philosophy, and it may be defined in practice to aim at the creation of the gods. It proposes the deification of intelligence and the illuminated mind; it offers to the adept the secret of royalty and priesthood; it explains his right of life and death over the profane; it indicates the method in the creation of adept-men who shall reform the conception of Deity. Therefore the word required for the salvation of Œdipus was the complementary side of his uncompleted equation. It is not lawful to write it in words, but you will understand the following symbol." For the symbol in question, and its explanation, I must refer my readers to Saint Martin's *Tableau Naturel des Rapports qui existent entre Dieu, L'Homme et L'Univers.* Long after this interpretation was written, we find in the "Unpublished Letters of Éliphas Lévi," addressed to Baron Spedalieri, the following statement, which justifies the chief intuition of my correspondent:—"The riddle of the sphinx has two answers, which are true only in a third: The first is God, the second is Man, and the third is the Man-God" (p. 29).

The Great Magic Agent is a working hypothesis designed to conciliate science and religion by a natural explanation of all prodigies, and to direct qualified investigators to the discovery of a universal force. But we must bear in mind that although the exuberant dogmatism of the *Dogme et Rituel de la Haute Magie* couches all statements concerning it in extremely authoritative language, it is a hypothesis and a hypothesis only, as the author himself admits at a later stage of his revelations. "The secret agent of the *magnum opus* . . . is Magnetized Electricity. The union of these two words does not reveal us much; nevertheless they *perhaps* enclose a force which can revolutionize the world. We say *perhaps* out of *philosophic benevolence*, for, on our part, *we do not doubt* the high importance of this great

Hermetic Arcanum."[1] The parts which I have italicized are conclusive, as regards the hypothetical nature of the force which Éliphas Lévi believed himself to have discovered in the alchemical allegories, and the most he can assert concerning it is a supreme personal conviction. This force he usually terms the Astral Light, a name which is borrowed from Saint-Martin and the French mystics of the eighteenth century. It is an unfortunate one, because, in the first place, he does not pretend to determine the real nature of the agent he denominates, and, in the second place, because it is eminently liable to multiply false analogies. The metaphorical use of the word "light" in philosophy has been a source of very serious misconceptions precisely on this score.[2] The preservation of the images of all forms in the universal agent, which is the mirror of visions, supplies the author with his natural explanation of all kinds of apparitions, including those which are seen in necromantic evocations. It is invented to conciliate the reality of such visions with the futility of their general results, "for the supposed spirits reveal nothing of the light beyond." Modern Spiritualism has amply supplied this deficiency, though its mediums seem eminently liable to the control of Ananias. With regard to the magical experiences of Éliphas Lévi, we shall do well to remember that the conservation of the images of objects in the Astral Light is a hypothesis, but the evocation of Apollonius claims to be actual fact, and though the sceptical philosophy of the Magus degraded his own prodigy, the serious student will perhaps find therein something more than a "pathological value," or the *rêve d'un homme éveillé*.[3] . . . The Great Magic Agent, like the Arcanum by means of which it is directed, is, at least in one of its phases, a moral force. The power which is promised to the emancipated and enlightened mind is dominion over Azoth, the domain of Magnesia, and the secret of quickening the dead substances of the alchemical symbolists. But unlike electricity, steam, &c., this mysterious Azoth canno be directed by a man of science working in secret and possessing only his knowledge and his instruments. He must form the magic chain; he must be able to set in motion and direct a current of enthusiasm in unenlightened humanity. It is not, therefore, primarily a physical force. The hopes, the fears, the caprices, the weaknesses, the imaginations of the crowd, in a word, its FREEWILL, these are the monster to be conquered, these are the blind force which equally lends itself to good or evil. The ill-directed force of will, the undirected strength of passion, the blind and mad enthusiasm and the savage excesses of fury, the natural sense and instincts, the crude reasoning powers, and the plastic conscience of humanity, these are Azoth, these are the *matière première* of the *magnum opus* of universal reconstruction; these are the mysterious force which in its equilibrium is social life, progress, civilization, and in its disturbance is anarchy, revolution, barbarism, from which chaos a new equilibrium at length evolves, the cosmos of a new order, when another dove has brooded over the blackened and disturbed waters. This is the force by which the world is upset, the seasons are changed, by which the night of misery and misrule may be transfigured into the day of Christ—

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[1] *La Clef des Grands Mystères*, p. 207.

[2] Balmes' *Fundamental Philosophy*, vol. i.

[3] *Dogme*, p. 273.

"*Dies venit, dies tua,*
In qua reflorent omnia"—

into the era of a new civilization, when the morning stars sing together, and all the sons of God utter a joyful shout.

With regard to the Tarot, we may at once set aside its subsequent condemnation by Éliphas Lévi as utterly unserious, yet as magic art depends on no special form of divination and on no single assumption, but on the experimental methods of science, we need not fear to moderate, if necessary, the importance he originally attributed to it. When hypothesis, which is necessarily tentative, arrays itself in dogmatism, and assumes the terminology of history, and when history supplies the lacunæ in its materials from the imaginative realms of hypothesis, neither brilliant talent, nor even some inherent probability, can make the result worthy of earnest consideration. This, however, is Éliphas Lévi's method of proving the immense antiquity of the Tarot.

He begins by stating that it is perhaps more ancient than the book of Enoch.[1] Outside the erudition of Dr Kenealy, no modern scholarship attributes any more remote antiquity to the latter work than the fourth century B.C. But Éliphas Lévi believes the Tarot to be the work of Hermes Trismegistus,[2]

> "Who uttered his oracles sublime,
> Before the Olympiads in the dew
> Of the early dawn and dusk of time."

And the book of Enoch is by implication of the same primeval epoch. Afterwards he speaks of the Tarot variously as the hieroglyphic work of Hermes, the Claviculæ of Solomon, &c.; it is declared to have existed certainly before Moses and the prophets, and throughout the whole *Dogme et Rituel* this assumption is continued, its justification being reserved till the final chapter, when he promises to demonstrate that it is "the primitive book."[3] This demonstration is simply a series of ingenious suppositions which beg successively every important question. Thus he assumes that it was reserved only for the high priests, that it was identical with the divinatory instrument invented by Michas and described in Philo, that after the destruction of Jerusalem its figures were drawn on ivory, parchment, copper, and finally on cards, and thus has the Tarot come down to us. All this, of course, is romancing. Court de Gebelin, in his *Monde Primitif*, vol. viii., is content with the attempt to establish its Egyptian origin and divinatory utility. Modern Egyptology has not corroborated his opinions on the former point, and the Egyptians do not seem to have been a card-playing nation. The facts, therefore, as opposed to the hypothesis, are these—that a hieroglyphic game and instrument of divination, having some quasi-Egyptian figures, but of unknown origin, was discovered by a French antiquary at the close of the last century. Its name Tarot suggests a connection with Tora, "the sacramental name which the Jews give to their inspired book."[4] Its twenty-two trump cards recall the twenty-two letters of the Hebrew Alphabet, the twenty-two chapters of the mystical book of the Apocalypse, &c. In the sixteenth century William Postel, the Kabbalist, in his *Clavis Absconditorum à Constitutione Mundi*, inscribes on the circlet of his symbolic key the four letters T A R O,[1] but arranged in such a manner that it is uncertain how they should be read, and he writes of a hieroglyphic book which he calls the Genesis of Enoch. Finally, Éliphas Lévi solemnly testifies — 1. That without the Tarot the magic of the ancients is a sealed book. 2. That it alone gives the true interpretation of the magic squares of the planetary genii as they are represented by Paracelsus. 3. That the rabbinical notary art is at bottom nothing else but the science of the Tarot signs, and their complex and various application to the divination of all secrets. 4. That he himself has opened all the doors of the ancient sanctuaries and ascertained the significance of all symbols by the means of this instrument. All this deserves our most serious attention, and the publication of a Tarot which shall be accurate in all its figures is much to be desired. If there be any key existing to the symbolism of the ages, besides that which is provided by internal evidence and analogy, the Tarot may be that key, and I am aware that it is used at the present day with great success by many practical transcendentalists. But take notice, that according to the same author, "Magnetic intuitions alone give force and reality to all Kabbalistic and astrological calculations, puerile perhaps and completely arbitrary if they are made without inspiration, by frigid curiosity, or in the absence of a determining force of will."[2] This is the conclusion of a chapter which treats of the Tarot and of magical astrology. The Tarot is, therefore, like all instruments of divination, "a pretext for self-magnetization." Elsewhere the author declares it to require "the assistance of a good medium."[2] What has unlocked the secrets of universal symbolism to

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[1] *Dogme*, p. 68. [2] *Ibid.*, p. 84. [3] *Ibid.*, p. 234.
[4] *La Clef des Grands Mystères*, p. 321.

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[1] I have not altered this statement, but the *Clavis* was posthumously published, and the frontispiece to which the reference is made was the work of an editor, and not of Postel—a fact apparently as much unknown by Éliphas Lévi, despite his scholarship, as it was by myself in the year 1886.

[2] *Histoire*, p. 156.

Éliphas Lévi is not the curious symbolism of the Tarot, but the intuitions of his own gifted mind and his power of discerning analogies. In the creation of allegorical hieroglyphs there is in them so much meaning as the intelligence of their contriver can infuse, but in their interpretation there is so much meaning as the inspiration of the student can extract. The significance of symbols, therefore, varies in essence and extent with each individual, and their absolutely correct interpretation is eminently difficult to arrive at in a labyrinth of plausible possibilities. While, therefore, acknowledging to its full extent the extreme interest attaching to the Tarot and its apparent connection with the Kabbalah, it will be well to suspend our judgment with regard to its history, and to attribute the prodigies it works in the main to the clairvoyance of its consulters.

The practical magic of Éliphas Lévi traces thaumaturgic art to its purely natural genesis. His universal medicine is a moral specific based on the philosophy of the interaction of mind and body, with special reference to the science of prestige in its application to curative purposes. The *magnum opus* of so-called metallic transmutation is the application of will-power to the modification of those natural substances which are the *matières mortes* of the philosophers. The condemnation of much that is included in the scope of magical practices is a solemn warning to psychic investigators. Éliphas Lévi doubtless lived to find, as did Cornelius Agrippa before him and as others will probably after, that there is much which is vain and futile in the pursuits of occult science, that evocation in the universal glass of visions is fatiguing in practice, and after the first few times generally barren in result, that the mysteries of the life beyond are seldom if ever revealed to the lucidity of clairvoyants, that the magical creation of gold is a conquest wrung from nature by the heart's blood of the alchemist as hardly as it is commercially manufactured in the grinding mills of the competition of social life. The indiscriminate condemnation of spiritualism has a side of truth, but it originates in the exclusiveness of the adept. Just as the great Roman orthodoxy looks with suspicion and distrust on all independent religious speculation, on all "lay theology," just as she denounces most miraculous phenomena occurring outside her own spiritual jurisdiction, so does Éliphas Lévi regard with contempt and dislike all magical wonders produced outside the *sanctum regnum* of initiation. He is right in so far as initiation can provide precautions against the dangers of psychical research. But whatever may be thought of modern spiritualism in its intellectual and moral aspects, if it has proved the existence of spiritual natures within and without us, it is entitled so far to our gratitude, for in that case it is not in hypothesis but in fact that our conviction may be grounded.

I have reached the extreme limits of this criticism and must briefly sum up. The Great Arcanum is the secret of will-ability. It is the secret of the subjection of the sphinx of human liberty, the serpent of passionate desire, the Baphomet of superstitions, not by their destruction but by making all and each perform unconsciously the will of the adept. The science of Éliphas Lévi is the science of power and prestige. But the great secret is the will and the great agent is enthusiasm with its ten thousand illusions, by which cataclysms are caused and by which the world is renewed. That this science should be occult is comprehensible, for to reveal the arcana of leadership to those who are led is to take the reins out of the hands of the charioteers and cast them to the winds. Those who are seeking an absolute religious certitude will not get the help they may have expected from Éliphas Lévi as a possessor of "the universal science." His system reduces God to a sensible and rational hypothesis, and it gives no proof of the soul's immortality. It does not direct us to the eternal truth, but it tells us how we may reign over superstition and by superstition.[1] Some of us, however, are seeking God and the soul; we have no wish to pose as deities in the presence of our benighted fellow-creatures; we have no ambition to be adored as gods. Possibly, we could present to some sections of humanity a nobler notion of Deity, but it would be of our own conceiving, and conscience forbids us to impose on others an idea which has been developed within us as an eternal truth without us; we cannot undertake to guide humanity until we have established a certainty for ourselves, and the Hermetic doctrine of correspondences is not a certainty—it is a dogma.

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[1] *Dogme*, p. 217.

Still less have we any desire to reign over superstition or by superstition, which we detest with our whole hearts, and with which we will have no connection either as masters or servants. But a debt of considerable magnitude we still owe, as I conceive, to the writings of Éliphas Lévi, whose true greatness is first and foremost in the elevation of his ethical philosophy. He has taught us to conciliate those opposing forces, physical and spiritual, which in their equilibrium are life and immortality; to harmonize the "liberty of individuals with the necessity of things;" and to prize the divine privileges of self-devotion. In the second place, the true greatness of Éliphas Lévi centres in his bold attempt to establish a harmony between religion and science by revealing to reason the logical necessity of faith, by proclaiming to faith the sanctity of natural reason, and by a rational explanation of all prodigies. He has taught us to venerate religion, but also to make way for science, and in a century of doubt and disillusion he has endeavoured to create, without the help of miracle or revelation, a reasonable hope for man in an unseen world and an eternal future.

In the third place, the true greatness of Éliphas Lévi consists in his revelation for the first time to the modern world of the great Arcanum of will-power, which comprises in one word the whole history and mystery of magical art. Doctrine and theory are nothing—all magic is in the will, that secret of universal power in heaven and on earth. "God is but a great will pervading all things by reason of its intentness," says Glanvil, and man by the same faculty can raise himself from the circle of necessity into the circle of creative providence; as a part of the Grand Totality, which is the super-personal God, he can create and adapt in his turn. The transmutation of the philosophical metals is not, from this standpoint, a chemical process; rather, it is a process of transcendental and mystical chemistry by the application of the purified and emancipated will to the psycho-chemical instrument of a diaphanous imagination.

Any neophyte who expends more than the thirty thalers of Khunrath the Tuetonic adept over the accomplishment of the *magnum opus*, deserves no part in the *Regnum Dei* of the life to come, for he misunderstands the first principles of the Hermetic philosophy.

The question of will-power is closely connected with what is regarded by some as the greatest danger of modern Spiritualism. The medium submits himself to the will of an unseen individuality with no guarantee about the consequences. The adept in will-ability seeks, on the contrary, to establish his intellectual dominion over all the powers of the air by the force of invincible determination, and to attract by the sympathy of kindred inspiration, kindred faith, kindred greatness, kindred moral elevation, the intelligences of a higher order whom he cannot indeed command, but may draw towards him.

When, in addition to what I have enumerated, we remember that Éliphas Lévi has originated a new departure in Kabbalistic exegesis, that his interpretations have infused new life into old symbolism, and that his doctrine of the transfiguration of dogmas—whatever may be its ultimate value — casts much light on comparative theology, it is sufficient for one incarnation, and with a certain modification of meaning we need have no hesitation in proclaiming him an initiate of the first order and the prince of the French adepts.

A word must be added on the method of this digest which claims to be something more than translation and has at least been infinitely more laborious. I believe it to be in all respects faithful, and where it has been necessary or possible for it to be literal, there also it is invariably literal. But the references in the original to the various subjects treated are scattered over the pages of many large volumes, and it need scarcely be said that their collation and arrangement, which I have taken great pains to accomplish as harmoniously as possible, have necessitated adaptation and elimination. Moreover, in spite of innumerable beauties of thought, in spite of a fresh, animated and unconventional style, and many eloquent passages, the originals as a whole are diffusive and tautological. Large portions of Éliphas Lévi's works are no more connected with magic, as ordinarily understood, than the theosophical speculations and fire-philosophy of Berkeley's Siris are connected with the virtues of tar-water. I have struggled to eliminate discrepancies from my digest, but some of necessity remain which I trust the discernment of my readers will attribute to their true cause. A certain faculty of interpretation should also be brought to bear upon several extreme statements. I have undertaken this criticism in the interest of no system, but in the cause of truth, and I now recommend what follows to earnest and determined seekers in the supernatural as a proffered light to guide them amidst the aberrations of mysticism and the dangers of magical practices. The noble and generous spirit of Éliphas Lévi has passed behind the veil, and has doubtless achieved the immortality he aspired to, and the Absolute which he sought in life. May the Benediction of AZOTH be upon him, and the Crown of Life reward him, and from his throne

> "Built beyond mortal thought
> Far in the Unapparent,"

may his approval follow this translation, which I have undertaken in the cause of that Synthesis of Religious Belief of which he was the pioneer and the prophet!

PART I

THE THRESHOLD OF MAGICAL SCIENCE[1]

I.—Definitions of Magic.

The persistent confusion of magic with the performances of conjurers, the hallucinations of the diseased, and the malpractices of a few abnormal criminals, has endured too long. There are many persons, moreover, who would frankly define magic as the art of producing effects without causes, and, following this definition, it is immediately inferred by the crowd, with the common sense which characterizes it even when it is most unjust, that magic is an absurdity. Whether the secret science corresponds in any way to the descriptions attempted by the ignorant is, however, improbable; no one has the right to present it after this or that fashion; it is that which it is; it stands apart from other sciences, like mathematics, for it is the exact and absolute science of nature and her laws. Magic is the traditional knowledge of natural secrets handed down to us from the Magi; and the Christian religion, which silenced the lying oracles and suspended the false wonders of false gods, does herself venerate the three Magi who came from the East, guided by a star, to adore the Saviour of the world in his cradle. Tradition still adorns these Magi with the title of Kings, because magical initiation constitutes a veritable royalty, and the great art of the Magi is termed by all adepts the Royal Art, or the Holy Kingdom—*Sanctum Regnum.* The guiding star is that same blazing star which is a symbol in all initiations. For alchemists it is the sign of the quintessence, for magicians the great arcanum, for Kabbalists the sacred pentagram. We could prove that the study of this pentagram should indubitably have led the Magi to an acquaintance with the new name which was to exalt itself above all names and bend the knees of all beings who are capable of adoration. Thus magic unites in a single science all that is most certain in philosophy and most infallible and eternal in religion. It provides the human mind with an instrument of philosophical and religious certitude as exact as mathematics, and accounting for the exactitude of mathematics themselves. Consequently, the Absolute does exist in the order of intelligence and of faith. The Supreme Reason has not left human understanding to vacillate at hazard. There is an incontestable truth; there is an infallible method of knowing that truth, and, by its knowledge, those who adopt it as the rule of their conduct can endow their will with a sovereign power, which will make them masters of inferior things and of all wandering spirits, that is, arbiters and monarchs of the world.

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[1] See Note I.

If this be the case, why is this supreme science still unknown? How, rather, are we to assume in a dark and clouded sky the existence of so brilliant a sun? . . . The supreme science has been always known, but only by the flower of intelligences, who have understood the necessity of being silent, and biding their time. If a skilful surgeon succeeded, in the middle of the night, in opening the eyes of a man born blind, how would he make him understand before morning the existence and nature of the sun? Science has its nights and mornings, because it endows the intellectual world with a life which has its regulated movements and progressive phases. Yes, the supreme and absolute science is magic, the science of Abraham and Orpheus, of Confucius and Zoroaster. Its doctrines were engraved on stone tables by Enoch and Trismegistus. Moses purified and *reveiled* them—this is the sense of the word *reveal*—when he made the holy Kabbalah the exclusive heritage of the people of Israel and the inviolable secret of its priests. The mysteries of Eleusis and of Thebes preserved among the nations some symbols already mutilated, while their mysterious key was lost among the instruments of an ever increasing superstition. Jerusalem, the destroyer of her prophets, and so often prostituted to the false gods of the Assyrians and Babylonians, had at length, in her turn, lost the sacred word, when a Saviour announced to the Magi by the holy star of initiation appeared to rend the threadbare veil of the old temple, and to endow the church with a new tissue of legends and symbols which always conceal from the profane, and always preserve for the elect, the same eternal truth.

It was the remembrance of this absolute in science and religion, of this doctrine summed up in a word, of this word alternately lost and found, which was transmitted to the elect in the old initiations; this same memory, preserved or possibly profaned in the celebrated Order of the Temple, became to the secret associations of the Rosy Cross,[1] the Illuminati, and the Freemasons, a reason for their bizarre rites, their more or less conventional signs, and above all their common devotion and power.

We do not deny that the doctrines and mysteries of magic have suffered profanation, and this profanation, renewed from age to age, has been a great and terrible lesson. The Gnostics caused the Gnosis to be proscribed by the Christians, and the official sanctuary was closed to transcendent initiation. Thus the hierarchy of Knowledge was compromised by the assaults of usurping ignorance, and the disorders of the sanctuary were reproduced in the State, for invariably, willingly or not, the king derives from the priest, and it is from the eternal sanctuary of divine instruction that earthly powers must receive their consecration and force in order that they may endure. The Key of science became abandoned to children, and, as might be expected, it was mislaid and practically lost. At the same time, a man of high intuition and great moral courage, Count Joseph de Maistre, invincible Catholic as he was, when confessing that the world was destitute of religion and could not remain so for long, turned involuntarily towards the last sanctuaries of occultism, and passionately called for the day when the natural affinity which subsists between science and faith should at length unite them in the mind of some man of genius. The prediction is in course of realization; the alliance of science and faith, long consummated, is at length manifested, though not by a man of genius, for that is not required in order to behold the light; truth only needs to be discovered, and then the simplest persons may comprehend and at need expound it. For all that it is never destined to become vulgar, because it is hierarchic, while anarchy alone flatters the prejudices of the crowd; absolute truths are not needful for the masses, otherwise progress would be suspended and life cease in humanity; the ebb and flow of ideas, the clash of opinions, the extremes of fashion, determined ever by the fancy of the moment, are requisite for the intellectual growth of the people, who are well aware of the fact, and hence so willingly abandon the chair of doctors and flock to the rostrum of charlatans. Those even who ostensibly are occupied in a special manner with philosophy commonly resemble children playing at conundrums and excluding those from the game who know the answers beforehand, for fear they should spoil the fun by depriving the puzzles of their interest.

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[1] See Note 2.

Magic, though the science of nature, is closely connected with religion, since it initiates men into the secrets of divinity. Now, this forgotten science still subsists unmutilated under the veil of hieroglyphic symbols as well as in living traditions or superstitions, and beneath the shadow of the ancient mysteries. We propose to discover its occult Knowledge, which was merely disfigured by the Gnostics. In so far as magic has been profaned by the wickedness of men, the Church has rightly proscribed it. The false Gnostics debased the pure name of Gnosticism and the sorcerers outraged the sons of the Magi; yet religion, that friend of tradition, that guardian of the treasures of antiquity, can no longer exclude a doctrine which is anterior to the Bible, and as completely agrees with the traditional respect for the past as with all the most vital hopes for progress and for the future. The common people are initiated by toil and by faith in property and knowledge. There will always be a common people, as there will always be children, but when aristocracy grown wise shall become a mother to the masses, the way of emancipation will be open to all, and by personal, gradual, progressive emancipation, all who are called will be enabled, by their own efforts, to attain the rank of the elect. This is the mystery of the future which ancient initiation concealed; for such elect of the future are reserved the miracles of nature made subject to the will of man. The pastoral crook must become the rod of miracles, as in the time of Moses and Hermes. The sceptre of the Magus shall again be that of the King or Emperor of the world, and he shall be rightfully chief among men who shall most excel in science and in virtue. In those days magic will be an occult science only for the ignorant. Universal revelation shall unite every link in its chain of gold; the epic of humanity shall close, and even the efforts of the Titans shall only serve to establish the altar of the true God. All the external forms which have successively vested the divine thought shall be born again in immortality and perfection; all the outlines which have been delineated by the successive art of nations shall unite to complete the image of God; purified and redeemed from chaos, dogma shall naturally produce an infallible ethic, and social order shall be constituted on this basis. For the grand symbols of religion are those also of secret science, while science and religion, united in the future, shall increase lovingly together, for truly they have had one cradle.

And what then is magic? Is there a secret science which is truly a power, as we affirm, a science rich in prodigies that may be compared with the miracles of authorized religions. To these two palmary questions we reply by a sentence and by a book. The book shall justify the sentence, which is this —Yes, there has existed, and there still is, a potent and true magic; all that legends have related of it is fact, but, in this instance, and contrary to what commonly happens, the popular exaggerations have been not only beside but below the truth. Yes, there is a formidable secret, the revelation of which has once already revolutionized the world, as attested in the religious traditions of Egypt, epitomized symbolically by Moses at the beginning of Genesis. This secret constitutes the fatal knowledge of good and evil, and its result, when divulged, is death. Moses represents it under the emblem of a tree which is in *the centre* of the terrestrial paradise, and is connected by its roots with the tree of life; the four mystic rivers rise at the foot of this tree, which is guarded by the fiery sword and by the fourfold Biblical sphinx, the cherub of Ezekiel. . . . Here I must pause, and I already fear that I have said too much. Yes, there is a unique, universal, imperishable dogma, powerful as supreme reason, simple like everything great, intelligible like all that is universally and absolutely true, and this dogma has been the father of all others. Yes, there is a science which confers on man prerogatives apparently superhuman.

How is this possible? Because there exists a composite agent, at once natural and divine, corporal and spiritual, a universal plastic mediator, a common receptacle for the vibrations of movement and the images of form, a fluid and a force which may be termed in a certain sense the imagination of nature. By means thereof all nervous organisms secretly communicate with each other; hence come sympathy and antipathy, hence dreams, hence the phenomena of second sight and extra-natural vision. This universal agent of the works of nature is the Od of the Hebrews and of Reichenbach, and the Astral Light of the Martinists. The existence and possible use of this force constitute the Great Arcanum of practical magic; it is the rod of the thaumaturge and the key of Black Magic. It is blind in itself but is directed by the leaders of souls, or spirits of energy and action. It explains the entire theory of prodigies and miracles, and why diabolical and divine miracles are both possible. The instrument made use of is the same in both cases, the inspiration alone differs. To know how to make use of this force and never be overcome thereby is to crush the serpent's head, and this arcanum contains all the mysteries of magnetism, which may be accepted as the general designation of the entire practical part of ancient transcendental magic. The supreme law of this force is equilibrium, and thus magic is the absolute science of equilibrium, which is the harmony resulting from the analogy of contrary things, while the Great Work is the conquest of the central point where the equilibrating power resides.

The palmary character of transcendent magic is orthodoxy. Before all things it commands us to believe in God, and to adore without seeking to define him. After God, it exhibits to us eternal mathematics and balanced forces as the sovereign principles of things. Hence the occult sciences can alone impart certitude because they take realities and not dreams for their foundation. These sciences are three in number—the Kabbalah, Magic, and Hermeticism. The Kabbalah, or traditional science of the Hebrews, may be termed the mathematics of human thought. It is the algebra of faith, resolving all problems of the soul like equations by disengaging the unknown. It equips ideas with the clearness and rigorous exactitude of numbers. Its results are for the mind infallibility, though relative to the sphere of human knowledge, and for the heart profound peace. Magic, or the science of the Magi, was represented in antiquity by the disciples and possibly by the masters of Zoroaster. It is the knowledge of the secret and special laws of nature which produce hidden forces, those magnets, natural and artificial, existing outside of the mineral kingdom. In a word, and to employ the modern expression, it is universal magnetism. Hermeticism is the science of nature concealed in the hieroglyphs and symbols of the ancient world. It is the search for the principle of life, and, for those who have not obtained it, it is the dream of accomplishing the Great Work, the reproduction by man of that natural and divine fire which creates and regenerates beings.

In the religious order, to harmonize science with revelation and reason with faith; in philosophy, to demonstrate the absolute principles which conciliate all antinomies; finally, to reveal the universal equilibrium of natural forces; such is the threefold end of this work. We shall exhibit true religion in such characters that no one, believer or not, will be able to misconstrue it, and this will be the absolute in religious matters. We shall establish in philosophy the immutable characters of that TRUTH which is in science REALITY, in judgment REASON, and in morality JUSTICE. Finally, we shall make known those laws of nature which are maintained by equilibrium. Mysteries of the other world, concealed forces, strange revelations, mysterious maladies, exceptional faculties, spirits, apparitions, Hermetic arcana—we shall explain all these, nor do we hesitate to confess to our readers the source of our authority and knowledge. There exists an occult and sacred alphabet which the Hebrews attribute to

Enoch, the Egyptians to Thoth or Mercurius Trismegistus, the Greeks to Cadmus and Palamedes. This alphabet, known to the disciples of Pythagoras, is composed of absolute ideas attached to signs and numbers, and its combinations realize the mathematics of thought. Solomon represented it by seventy-two names written on thirty-six talismans, and it is still termed by Oriental initiates the Little Keys of Solomon. These keys are described and their use is explained in a book, the traditional doctrine of which goes back to the patriarch Abraham; this is the Sepher Jetzirah, by the comprehension of which we can penetrate into the concealed sense of the Zohar, the great dogmatic work of the Jewish Kabbalah. We have discovered the keys of Solomon, long forgotten and regarded as lost, and we have opened without difficulty all doors of the old sanctuaries wherein absolute truth seems to slumber.

II.—QUALIFICATIONS OF THE MAGUS.

Magic is the divinity of man achieved in union with faith; the true Magi are Men-Gods, in virtue of their intimate union with the divine principle. They are without fears and without desires, dominated by no falsehood, sharing no error, loving without illusion, suffering without impatience, reposing in the quietude of eternal thought. They lean on religion, but are not weighed down thereby; they know what it is, and also that it is necessary and eternal. For debased souls, religion is a yoke imposed through self-interest by the cowardice of fear and the follies of hope; for exalted souls, it is a force which originates from an intensified reliance on the love of humanity. A Magus cannot be ignorant, for magic implies superiority, mastership, majority, and majority signifies emancipation by knowledge. The Magus welcomes pleasure, accepts wealth, deserves honour, but is never the slave of one of them; he knows how to be poor, to abstain, and to suffer; he endures oblivion willingly because he is lord of his own happiness, and expects or fears nothing from the caprice of fortune. He can love without being beloved; he can create imperishable treasures, and exalt himself above the level of honours or the prizes of the lottery. He possesses that which he seeks, namely, profound peace. He regrets nothing which must end, but remembers with satisfaction that he has met with good in all. His hope is a certitude, for he knows that good is eternal and evil transitory. He enjoys solitude, but does not fly the society of man; he is a child with children, joyous with the young, staid with the old, patient with the foolish, happy with the wise. He smiles with all who smile, and mourns with all who weep; applauding strength, he is yet indulgent to weakness; offending no one, he has himself no need to pardon, for he never thinks himself offended; he pities those who misconceive him, and seeks an opportunity to serve them; by the force of kindness only does he avenge himself on the ungrateful; he leans with affection on all arms stretched out to him in the day of trouble, and does not mistake the irritable pride of Rousseau for a virtue. He knows that he helps others by giving them the occasion for doing good, and he never meets an offer or a demand with a refusal.

Perfection is equilibrium and excesses of privation are injurious like those of enjoyment. Macerations have their unhealthy indulgences, and Fakirs perish in the ecstacy of their pride. Contrite executioners of their own bodies and souls feel the cruelty of the God whom they think to avenge actually triumphing in them. The burners of men are those who delight in excessive self-discipline. Pius V. was an ascetic, and the terrible St Dominic a penitent, pitilessly rigorous to himself.

The name of Magic—dreaded and execrated in the Middle Ages — has become in our days almost ridiculous; so are the occult sciences scarcely studied except by presumptuous ignorami or eccentric savants; women usually furnish the necessary instruments by their hysterical crises and dubious somnambulism. A man who seriously concerns himself with Magic will hardly pass as a reasonable being unless he be set down as an impostor. Credulous persons suppose that all magicians are workers of wonders, and being further convinced that only the saints of their own Communion have the right to perform miracles, they attribute the teachings and phenomena of magic to the agency of the devil or evil spirits. for our part we hold that the miracles of saints and of demons are indifferently the natural results of causes acting abnormally; nature never disturbs herself; her standing miracle is immutable and eternal order. Moreover, Magic must not be confounded with Magism; Magic is an occult force and Magism a doctrine which changes this force into a power. A magician without Magism is only a sorcerer; a Magist without Magic is only one who knows. The author of this work is a magist who does not practise magic; he is a man of study and not a man of phenomena; he does not claim to be either magician or magus, and can only smile when he is taken for a sorcerer. He has studied the Kabbalah and the magical doctrines of the antique sanctuaries; he feels that he understands and sincerely believes and admires them; to him they are the noblest and truest science that the world possesses, and he deplores that they are known so little.

To practise magic is to be a quack; to know magic is to be a sage. People seek prodigies above all things; to cog the dice of fortune, to shuffle the cards of fate, to obtain philtres and amulets, to bewitch enemies, to put jealous husbands to sleep, to discover the universal panacea of all the vices—not to reform them but preserve them from their two mortal diseases, deception and satiety; countenance such schemes, and one is sure to travel quickly on the high road of folly. It requires a powerful and firm mind to devote one's self without danger to the occult sciences, and above all to the experiences which confirm their theories. The most celebrated adepts have had their moments of aberration. Pythagoras remembered that he was Euphorbius; Apollonius caused an old beggar to be stoned that the plague might be stayed; Paracelsus believed that a familiar spirit was concealed in the pommel of his sword; Cardan died of hunger to justify his astrology; Duchentau, who reconstructed and completed the Magic Calendar of Tycho Brahe, also perished miserably over an extravagant experiment; Cagliostro compromised himself with rogues in the matter of the Queen's necklace, and died in the dungeons of Rome. The interior of the ark is not to be looked at with impunity, and those who touch it risk the lightning like Uzzah. I forbear speaking of the fear, envy, and hatred of the vulgar, which ever pursue the initiate who fails to conceal his knowledge. True sages escape this danger. The Abbot Trithemius lived and died peacefully, while Agrippa,[1] his imprudent disciple, prematurely closed in a hospital his life of disquietude and torment. Before his death Agrippa blasphemed occult science as Brutus blasphemed virtue at Philippi, but, despite the despair of Brutus, virtue is more than a name, and, despite the discouragement of Agrippa, occult science is a truth. The science of Magism is contained in the books of the Kabbalah, in the symbols of Egypt and of India, in the writings of Hermes Trismegistus, in the oracles of Zoroaster, and in the works of some great men of the middle ages, like Dante, Paracelsus, Trithemius, William Postel, Pomponaceous, Robert Fludd, etc. The works of Magic are Divination, or prescience; Thaumaturgy, or the use of exceptional powers; and Theurgy, or rule over visions and spirits.

Divination and prediction are accomplished by observations and inductions of wisdom, by calculations of science, or by vision of enthusiasm. Divination and prediction by mere sagacity demand profound knowledge of the laws of nature, constant observation of phenomena and their correlation, the discernment of spirits by the science of signs, the exact nature of analogies and the integral or differential calculation of chances and probabilities. We may predict with certainty by help of the calculations of science, and with uncertainty by help of a sensitive impressionable nature, or magnetic intuition. It is in like manner with miracles; they are astounding because abnormal phenomena, produced in accordance with certain natural laws as yet unknown.

Let us now touch at the dangerous and shrouded coasts of Magic, the intercourse with the other world, theurgy, and the evocation of spirits. Everything proves to us that there exist intelligent beings other than man; the hierarchy of spirits must be infinite as that of bodies. But one of the most formidable axioms of ancient theurgy is, that we cannot behold the gods without dying because they are immortal, to see them we must pass out of our plane into theirs, and enter incorporeal life; now, if this be possible without dying, it is so only in an imaginary or fictitious manner, or by an illusion resembling that of dreams. Hence theurgy is a dream pushed to the most terrific degree of realism in a man who believes himself awake. It is attained by weakening and exciting the brain, by fasts, meditations, and vigils. If this be so, what, it will be asked, is the use of Magic? It enables man to understand the truth better, and to desire the good in a healthier and more effective manner. It helps to heal souls, and to comfort bodies; it does not confer the means of doing evil with impunity, but it exalts man above animal lusts, and renders him inaccessible to the agonies of desire and fear. It constitutes a divinely radiating centre, chasing before it all phantoms and darkness, for it knows, it wills, it dares, and it is silent. This is the true Magic, not that of necromancers and enchanters, but that of the initiated and the Magi. True Magic is a scientific force placed at the service of reason; false Magic is a blind force added to the blunders and disorders of folly.

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[1] See Note 3.

What constitutes the chief attraction of Magic for the majority of curious persons is that they see therein an extraordinary means of satisfying their passions. No, say the misers, the Hermetic secret of metallic transmutation does not exist; otherwise we should purchase it and be rich. Poor fools, who believe that such a secret can be sold! That is true, replies a sceptic, but if you, Éliphas Lévi, yourself possessed this secret, would not you be richer than we are? But who has told you that I am poor? Have I asked you for anything? Where is the sovereign who can boast that he has paid me for any secret of science? Ah! cries a young man, were magic true I would learn it, so as to be loved by all women. Nothing short of that? Poor boy, the day will come when it will be too much to be loved by one! Sexual love is an orgie of two, where intoxication soon induces disgust, and they part throwing glasses at each other's heads. For myself, says a hoary idiot, I would become a magician so as to turn the world upside down. Boaster, if you were a magician, you would not be an imbecile, and in that case, even before the tribunal of your conscience, there would be no extenuating circumstances if you became a criminal! Give me the recipes of magic, cries the epicurean, so that I may enjoy always and suffer never. But here science herself replies :—Religion has already told you that blessed are those who suffer, and hence you have lost faith in religion. She has told you that blessed are those who mourn, and hence you have scoffed at her instruction. Hear now what experience and reason also say : Sufferings test and create generous sentiments ; pleasures develop and strengthen immoral instincts. Sufferings strengthen against pleasure ; enjoyments weaken against suffering. Woe to him who knows not how or declines to suffer ! He shall be crushed by sorrows. Those who refuse to walk are dragged without mercy by nature. We are cast into life as into the open sea, and we must swim or perish. Such are the laws of nature, as taught by transcendent magic. Say now if one can become a magician so as to enjoy always and endure never. Occult science is reserved for men who are masters of their passions, and chaste nature gives not the keys of her bridal chamber to adulterers.

III.—The Distinction between Magic and Mysticism.

The legitimacy of divine right belongs so absolutely to the priesthood that no true priesthood is possible without it. Initiation and consecration are a real heredity. Thus, the sanctuary is inviolable for the profane, nor can it ever be invaded by sectaries. Thus also the lights of divine revelation are dispensed in accordance with supreme reason, because they descend with order and harmony. God does not illuminate the world by means of meteors and lightnings, but ordains the revolution of every starry system about its individual sun. This harmony vexes some souls who chafe at duty, and men rise up who, unable to compel revelation into harmony with their vices, pose as the reformers of morality. If God hath spoken, they say with Rousseau, why have I heard nothing ?—Presently they add :—He has indeed spoken, but unto me alone—and what they began by dreaming they finish by believing. It is thus that sectaries are created—fomenters of religious anarchy, whom we would not see committed to the flames but immured as contagious maniacs. It is precisely in this way that there came into existence those mystic schools which profaned science. To establish direct communication with demons and deities is to suppress the priesthood and to undermine the foundation of the throne, a truth well known to the anarchic instincts of pretended illuminati. So also by the allurement of licence they sought to recruit disciples, and offered absolution beforehand to all kinds of moral scandals, satisfied with determination in revolt and with energy in protestation against priestly legitimacy. The Bacchantes by whom Orpheus was torn in pieces believed themselves inspired by a God, and they sacrificed the Grand Hierophant to their deified intoxication. The Bacchic orgies were mystic intoxications, and ever have the sectaries of madness acted by irregular movements, frenetic excitements, and revolting convulsions; from the effeminate priests of Bacchus to the Gnostics; from the whirling dervishes to the epileptics of the tomb of Paris the deacon, the character of superstitious and fanatical exaltation is invariably the same. It is ever under pretext of the purification of dogma, ever in the name of a bizarre spiritualism, that mystics of all ages have materialized the signs of the cultus. It has been the same with the profaners of the science of the magi, for let us not forget that transcendent magic is the primitive sacerdotal art. It denounces all which is done outside the lawful hierarchy and it applauds the condemnation, though not the punishment, of sectaries and sorcerers. We connect purposely the two qualifications; all sectaries have been evokers of spirits and of phantoms, presenting them as gods to the world; all arrogated to themselves the performance of miracles in support of their falsehoods. Hence also they were all goëtics, that is to say, actual workers of black magic.

Anarchy being the departing point and characteristic mark of dissident mysticism, religious concord is impossible among sectaries, but upon one point they are singularly unanimous, namely, in their hatred of hierarchic and lawful authority. It is in this therefore that their real religion consists, for it is the sole bond which joins them one to another. It is ever the crime of Ham, contempt of the family principle, outrage inflicted on the father, whose drunkenness is proclaimed aloud by all dissidents, whose nakedness and stupor they expose with sacrilegious laughter—moreover, all mystic anarchists confound the intellectual with the astral light; they adore the serpent instead of venerating the pure and submitted wisdom which sets a foot upon its head. So are they intoxicated by vertigo, and they fail not to fall into the abyss of madness. All fools are visionaries and may frequently believe themselves to be wonder-workers, for hallucination being contagious, inexplicable things take place, or seem to take place, in the neighbourhood of the insane. Furthermore the phenomena of the astral light, attracted or projected in excess, are themselves calculated to disconcert semi-learned persons. Its accumulation in the bodies of convulsionaries and the consequent violent distention of the molecules, endows them with such elasticity that bones may be twisted and muscles stretched abnormally. Whirlpools and waterspouts of this light are, so to speak, formed; thus the heaviest bodies are uplifted, and can be sustained in the air for a period corresponding to the force of the projection. The sufferers then feel themselves on the point of bursting and beg for compression and percussion to relieve them. The most violent blows and the strongest pressures being equilibrated by the fluidic tension, produce neither bruises nor wounds, and ease instead of afflicting the patient.

Physicians are held in horror by the mad, and hallucinated mystics detest the wise; at first they flee from them, then persecute them blindly and despite themselves; if such persons are gentle and tolerant, it is towards vices; reason submitted to authority finds them implacable, apparently the mildest sectaries are seized with fury and hatred when submission and the hierarchy are mentioned. Heresies have begotten troubles invariably. If a false prophet cannot pervert, he must kill. Such persons loudly demand tolerance for themselves but take care not to extend it towards others. Protestants declaimed against the popes of Rome at the very time when Calvin burnt Servetus on his private authority. It was the crimes of the Donatists, the Circumcisionists, and a host of others, which forced Catholic princes to punish and the Church herself to deliver the guilty into their hands. Hearing the groans of irreligion, one would think that the Vaudois, the Albigenses, and the Hussites were lambs. Were they innocent, those darksome puritans of Scotland and England who carried the dagger in one hand and the Bible in the other, preaching the extermination of Catholics? One sole Church in the midst of innumerable reprisals and untold horrors has ever raised and maintained in principle her horror of blood; it is the hierarchic and legitimate Church.

By admitting the possibility and the existence of diabolical miracles, the Church has recognised the existence of a natural force which can be put to use both for good and evil. So also it has wisely decided that if sanctity of doctrine can legitimize miracle, a miracle by itself can never authorize novelties in belief. To say that God, whose laws are perfect and never belie themselves, makes use of a natural instrument to perform things which to us appear supernatural, is to affirm the supreme reason and immutable power of God, it is to enlarge our idea of his providence, and in no sense to deny his intervention in wonders operated to substantiate truth, as sincere Catholics will understand clearly.

The false miracles occasioned by astral congestions have always an anarchic and immoral tendency because disorder invokes disorder. Hence the gods and the tutelaries of sectarians are athirst for blood and commonly guarantee their protection at the price of murder. The idolaters of Syria and Judea made oracles of infants' heads torn violently from the bodies of these poor little creatures. They dried the heads, and, inserting under the tongue a gold plate inscribed with unknown characters, they placed them in holes made in the wall, provided them with a body of magical plants surrounded with fillets, lighted a lamp before these frightful idols, offered incense, and came to consult them religiously; with imaginations overpowered beyond doubt by the anguished cries of their victims, they believed that these heads spoke. Moreover, it is an occult fact that larvæ[1] are attracted by blood. In their infernal sacrifices the ancients hollowed a trench and filled it with warm and smoking blood, when they beheld pale and feeble shadows descending, ascending, and creeping about the foss, to which they had hastened from all quarters of the darkness. The circle of evocations was traced with the point of the blood-dripping sword; fires of laurel, alder, and cypress, were kindled upon altars crowned with asphodel and vervain; then did the night appear to grow more cold and dark, the moon retired behind clouds, and there might be heard the feeble rustling of phantoms surging about the circle, while dogs howled piteously through the whole country.

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[1] See Note 4.

To do all it is necessary to dare all—such was the principle of enchantments and their horrors. False magicians were bound to one another by their crimes, and believed that they had the power of causing fear in the rest of humanity when they had succeeded in frightening themselves. The rites of black magic have remained horrible as the impious worships it has produced, alike in the associations of malefactors who conspired against antique civilisations and among savage peoples—ever the same love of darkness, ever the same profanations, the same sanguinary prescriptions. Anarchic magic is the cultus of death. The sorcerer surrenders himself to fatality, he abjures reason, he renounces immortality, and he immolates children. He abstains from honest marriage and is pledged to barren debauchery. On these conditions he enjoys the full fruition of his mania, he is intoxicated with his wickedness even to a belief in its omnipotence, and, transforming his hallucinations into reality, he believes himself able to evoke all death and hell at his pleasure. Barbarous and unknown signs, or those even which are absolutely insignificant, are best in black magic. Hallucination is more successfully attained by ridiculous practices and imbecile evocations than by rites or formulæ calculated to keep intelligence on the alert. M. Dupotet claims to have made trial of the power of certain signs upon somnambulists; now, the signs which he draws in his occult book,[1] with precaution and mystery, have analogy, if they are not absolutely identical, with pretended diabolical signatures found in old editions of the Grand Grimoire. The same causes must always produce the same effects, and there is nothing new beneath the moon of sorcerers any more than under the sun of sages.

The state of permanent hallucination is a death or abdication of conscience; we are then abandoned to all the hazards of the fatality of dreams. Every memory carries its reflection, every evil desire creates an image, every remorse gives birth to a nightmare. The life becomes that of an animal, but of a suspicious and hunted animal; neither conscience, morality, nor time remain; realities exist no longer; everything gyrates in the whirlpool of the most insensate forms; an hour seems at times to endure for ages, while whole years may pass with the swiftness of a single hour. All phosphorescent with astral light, our brain is filled with innumerable reflections and figures. When we close our eyes, it frequently seems to us that a panorama, now brilliant, now darksome and terrible, unrolls beneath the lids. No sooner does the sufferer in fever close his eyes during the night than he is frequently dazzled by an insupportable brilliance. Our nervous system, which is a complete electrical apparatus, concentrates the light in the brain, which is the negative pole of the apparatus, or projects it by the extremities, which are the points destined to set up circulation in our vital fluid. When the brain violently attracts a series of images analogous to a passion which has broken the equilibrium of the machine, the interchange of light is no longer made, astral respiration is stopped, and the bewrayed light coagulates, so to speak, in the brain. So do the hallucinated become a prey to the falsest and most perverse sensations. Some find enjoyment in peeling their skin off in strips and thus gradually flaying themselves; others eat and relish substances the least calculated for nourishment. Dr Brierre de Boismont in his learned "Treatise on Hallucinations" has collected a long series of very curious observations upon these and kindred points. All excesses of life, whether in misplaced goodness or in evil unopposed, tend to excite the brain and to produce stagnations of the light therein. Overweening ambition, arrogant pretensions to holiness, a continence full of scruples and desires, shameful passions gratified notwithstanding repeated warnings from remorse—all these lead to the depletion of reason, morbid ecstasy, hysteria, visions, and madness. A man is not mad, observes the learned doctor, because he has visions, but because he believes in his visions more than in common sense. Hence obedience and authority alone can save mystics; if their self-assurance be obstinate, there is no further remedy; they are already excommunicated by reason and faith; they are the alienated of universal charity. They believe themselves wiser than society, they dream of forming a religion, and they stand alone; they think that they have abstracted the secret keys of life for their personal use, and their intelligence has already relapsed into death.

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[1] See Note 5.

PART II

DOCTRINES OF OCCULT FORCE[1]

I.—THE HERMETIC AXIOM.

THE synthesis of all religions is in the unity of a single dogma, namely, the affirmation of existence, and its equality with itself, which constitutes its mathematical value. There is only one dogma in magic, and it is this: The visible is the manifestation of the invisible, or, in other terms, the perfect Logos bears in things which are appreciable and visible, an exact proportion with those which are inappreciable to our senses and invisible to our eyes. The Magus raises one hand towards heaven and points with the other to earth, and he says:—"Above, immensity! below, immensity also! Immensity is equivalent to immensity." This is true in the order both of the seen and the unseen.

The ancient sages, of whom Trismegistus is the organ, formulated the unique dogma in the following terms:—"That which is above is as that which is below, and that which is below is as that which is above." In other words, the form bears proportion to the idea, which is the sole *raison d'être* of all forms; the shadow is the measure of the body calculated with its relation to the luminous ray. The depth of the scabbard corresponds to the length of the sword; negation is proportional to the contrary affirmation; production is equal to destruction in the movement which conserves life; and there is no point in infinity which cannot be the centre of a circle having an expanding circumference receding indefinitely into space.

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[1] See Note 6.

The tradition of the Kabbalah rests wholly on this one magical dogma—that the visible is for us the proportional measure of the invisible. Measure a corner of creation, and make a progressive, proportionate multiplication, when all infinity will multiply its circles, filled with universes, which will pass in proportional segments between the ideal and increasing branches of your compass. Therefore, this primeval, unique, magical, kabbalistic, and immovable dogma indicates correspondences and analogies, and is, in fact, that of revelation by analogy in the three intelligible worlds. Analogy is the final word of science and the first of faith. It is the sole possible mediator between the seen and the unseen, between the finite and infinite. It is the key of all the secrets of nature and the only Logos of all revelations. It invests the Magus with every natural power; it is the quintessence of the philosophers' stone, the secret of perpetual motion, the quadrature of the circle; it is the Temple based on the two pillars JAKIN and BOHAS, it is the key of the grand secret, it is the root of the Tree of Life, it is the knowledge of good and evil. To find the exact scale of analogies in things which are cognizable by science is to establish the grounds of faith and seize the rod of miracles. Metallic transmutation is performed spiritually and materially by the positive key of analogies. Everything in magic is predetermined by this universal dogma, in virtue whereof the possibility of true evocations can be satisfactorily proved. It is this dogma which is eternally reproduced in the symbolism of all religious forms, and by it we know that the innate virtue of things has created words, and that there exists an exact proportion between ideas and words, which are the first forms and articulate realisations of ideas.

II.—THEORY OF WILL-POWER.

In the order of eternal wisdom, the end of human life and its numberless difficulties is the education of the will in man. The dignity of man consists in accomplishing that which he wills and in willing that which is good, conformably to the knowledge of what is true. The good in conformity with the true constitutes the just; justice is the practice of reason; reason is the word of reality; reality is the science of truth; truth is idea in its identity with being. Man reaches the absolute idea of being by two roads — experience and hypothesis. Hypothesis is probable when it is necessitated by the instruction of experience; it is improbable or absurd when rejected by that instruction. Experience is knowledge and hypothesis is faith. True science of necessity admits faith; true faith of necessity coincides with science. Pascal blasphemed against science when he said that by mere reason man could not arrive at the knowledge of any truth. Hence Pascal died mad. But Voltaire did not less blaspheme against science by declaring every hypothesis of faith to be absurd and admitting solely the testimony of the senses as the rule of reason. Hence the last word of Voltaire was the contradictory formula, GOD AND LIBERTY: God, that is to say, a supreme master who excludes all idea of liberty as understood by the school of Voltaire: and Liberty, that is to say, an absolute independence of all master, which excludes the whole notion of God. The word GOD expresses the supreme personification of law, and consequently of duty. If therefore by the word LIBERTY, it be agreed to understand with us THE RIGHT TO DO ONE'S DUTY, we will in turn accept as our motto, and repeat without contradiction and without error: GOD AND LIBERTY. As there is no liberty for man except in the order which follows from the good and true, it may be affirmed that the conquest of liberty is the grand labour of the human soul. Man, by emancipating himself from the servitude of evil passions, may be said to create himself a second time. Nature made him living and suffering; he makes himself divine and immortal; he thus becomes the representative of divinity on earth, and exercises relatively its omnipotence.

Axiom I.

Nothing can resist the will of man when he knows what is true and wills what is good.

Axiom 2.

To will evil is to will death. A perverse will is the beginning of suicide.

Axiom 3.

To will what is good with violence is to will evil, for violence produces disorder and disorder produces evil.

Axiom 4.

We can and should accept evil as the means to good, but we must never will it or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means; when it submits to them it corrects them, and condemns them while it makes use of them.

Axiom 5.

To earn the right to possess permanently, we must will long and patiently.

Axiom 6.

To pass one's life in willing what it is impossible to retain for ever is to abdicate life and accept the eternity of death.

Axiom 7.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

Axiom 8.

When the will is devoted to what is absurd, it is reprimanded by eternal reason.

Axiom 9.

The will of the just man is the will of God Himself, and it is the law of Nature.

Axiom 10.

The understanding perceives through the medium of the will. If the will be healthy, the sight is accurate. God said—"Let there be light!" and the light was. The will says—"Let the world be such as I wish to behold it!" and the intelligence perceives it as the will has determined. This is the meaning of the word *Amen*, which confirms the acts of faith.

Axiom 11.

When we produce phantoms we give birth to vampires, and must nourish these children of nightmare with our own blood and life, with our own intelligence and reason, and still we shall never satiate them.

Axiom 12.

To affirm and will what ought to be is to create; to affirm and will what should not be is to destroy.

Axiom 13.

Light is an electric fire, which is placed by nature at the disposition of the will; it illuminates those who know how to make use of it, and burns those who abuse it.

Axiom 14.

The empire of the world is the empire of light.

Axiom 15.

Great minds with wills badly equilibrated are like comets, which are abortive suns.

Axiom 16.

To do nothing is as fatal as to commit evil, and it is more cowardly. Sloth is the most unpardonable of the deadly sins.

Axiom 17.

To suffer is to labour. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.

Axiom 18.

The voluntary death of self-devotion is not a suicide—it is the apotheosis of free-will.

Axiom 19.

Fear is only indolence of will; and for this reason public opinion brands the coward.

Axiom 20.

An iron chain is less difficult to burst than a chain of flowers.

Axiom 21.

Succeed in not fearing the lion, and the lion will be afraid of you. Say to suffering—"I will that thou shalt become a pleasure," when it will prove to be such, and more even than a pleasure, for it will be a blessing.

Axiom 22.

Before deciding that a man is happy or otherwise, seek to ascertain the bent of his will. Tiberius died daily at Caprea, while Jesus proved His immortality and His divinity, even upon Calvary and the Cross.

III.—The Translucid.

Every individuality is indefinitely perfectible, since the moral order is analogous to the physical, and in the physical order we cannot conceive a point which is unable to dilate or enlarge itself, and radiate in a philosophically infinite circle. What can be said of the entire soul must be also predicated of each faculty thereof. The understanding and the will of man are instruments which are incalculable in their power and capacity. But the will and understanding have an auxiliary and instrument in a faculty which is too little understood, the omnipotence of which exclusively belongs to the domain of magic. I speak of the imagination, which Kabbalists call the Diaphane or the Translucent.

Imagination is actually as the eye of the soul, and it is therein that forms are delineated and preserved; by its means we behold the reflections of the invisible world, it is the mirror of visions and the apparatus of magical life. Thereby we cure diseases, modify the seasons, ward off death from the living, and resuscitate those who are dead, because this faculty exalts the will and gives it power over the universal agent.

Imagination determines the form of the child in its mother's womb, it gives wings to contagion, and points the weapons of warfare. Are you exposed in a battle? Believe yourself as invulnerable as Achilles, and you will be so, says Paracelsus. Fear attracts bullets, and courage turns them back on their path. It is well known that persons whose limbs have been amputated complain often of pains in the members which they no longer possess. Paracelsus operated on living blood by medically treating the result of a bleeding; he cured headaches at a distance by operating on locks of hair; he forestalled, by the science of the imaginary unity and solidarity of the whole with its parts, all the theories, or rather all the experiences, of our most famous mesmerists. So were his cures miraculous, and he deserved that there should be added to his name of Philip Theophrastus Bombast that of Aureolus Paracelsus, with the further epithet of divine!

Imagination is the instrument of the adaptation of the Logos. In its application to reason it is genius, for reason, like genius, is one amidst the complexity of its operations.

The soul can perceive by itself and without the mediation of the corporeal organs, by means of its sensibility and its Diaphane, the objects, whether spiritual or corporeal, which exist in the universe. There is no invisible world, there are merely various degrees in the perfection of organs. The body is the rude representation and perishable coating of the soul. Spiritual and corporeal are words which merely express degrees in the tenuity or density of substance. What we call the imagination in man is the inherent faculty of the soul to assimilate to itself the images and reflections contained in the living light, or Great Magic Agent, of which we shall subsequently treat. These images and reflections are revelations when science intervenes to disclose to us their Logos or light. The man of genius differs from the dreamer and the madman in this only, that his creations are analogous to truth, while those of madmen and dreamers are lost reflections and wandering images. Thus, for the sage to imagine is to see, as for the magician to speak is to create.

Demons, souls, and the rest, can therefore be really and truly beheld by means of the imagination; but the imagination of the adept is diaphanous, whilst that of the uninitiated is opaque. The light of truth traverses the one as through a crystal window, and is refracted in the other as in a vitreous mass full of scoriæ and foreign matter.

The things which contribute most to the errors of the vulgar and the extravagances of the insane are the reflections of depraved imaginations in one another. But the seer knows with an absolute knowledge that the things he imagines are true, and experience invariably confirms his visions. The means by which such lucidity can be acquired will be described in due course.

IV.—The Great Magic Agent, or The Mysteries of the Astral Light.

There exists a force in Nature which is far more powerful than steam, by means of which a single man, who can master it and knows how to direct it, might throw the world into confusion and transform its face. It is diffused through infinity; it is the substance of heaven and earth, for it is either fixed or volatile according to its degrees of polarization. It was termed by Hermes Trismegistus the Grand Telesma. When it produces radiance it is called light. It is that substance which was created by God before all else when He said: Let there be light. It is substance and motion at one and the same time; it is a fluid and a perpetual vibration. The inherent force by which it is put into activity is called magnetism. In infinite space, it is ether, or etherized light; it becomes astral light in the stars which it magnetizes, while in organized beings it becomes magnetic light or fluid. In man it forms the astral body, or plastic mediator. The will of intelligent beings acts directly on this light, and, by means thereof, upon all nature, which is made subject to the modifications of intelligence. This force was known to the ancients; it consists of a universal agent having equilibrium for its supreme law, while its direction depends immediately on the Great Arcanum of transcendent magic. By the direction of this agent we can change the very order of the seasons, produce in the night the phenomena of day, correspond instantaneously from one end of the earth to the other, discern, like Apollonius, what is taking place at the Antipodes, heal or hurt at a distance, and endow human speech with a universal reverberation and success. This agent, which barely manifests under the uncertainties of the art of Mesmer and his followers, is precisely what the mediæval adepts called the first matter of the *magnum opus*. The Gnostics represented it as the burning body of the Holy Ghost, and this it was which was adored in the secret rites of the Sabbath or the Temple under the symbolic figure of Baphomet, or of the Androgyne Goat of Mendes.

This ambient and all-penetrating fluid, this ray detached from the sun's splendour, and fixed by the weight of the atmosphere and by the power of central attraction, this body of the Holy Ghost, which we call the Astral Light and the Universal Agent, this electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis, which twines in a love-knot round two poles, by the bull-headed serpent, by the serpent with the head of a goat or dog, in the ancient theogonies, and by the serpent devouring its own tail, emblem of prudence and of Saturn. It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of Genesis; but it is also the brazen snake of Moses, encircling the Tau, that is, the generative lingam; it is the Hyle of the Gnostics, and the double tail which forms the legs of the solar cock of Abraxos. Lastly, it is the devil of exoteric dogmatism, and is really the blind force which souls must conquer, in order to detach themselves from the chains of earth; for if their will do not free them from its fatal attraction, they will be absorbed in the current by the same power which first produced them, and will return to the central and eternal fire.

The Great Magic Agent is revealed by four kinds of phenomena, and has been subjected to the uncertain manipulations of profane science under four names—caloric, light, electricity, magnetism. These four imponderable fluids are, therefore, the diverse manifestations of one and the same force, which is that substance created, as already declared, by God before all else, when He said, "Let there be Light!" and there was light. Everything which exists has been evolved from it, and it preserves and reproduces all forms.

The Great Magic Agent is the fourth emanation of the life-principle, of which the sun is the third form (see the initiates of the Alexandrian School and the dogma of Hermes Trismegistus), for the day-star is only the reflection and material shadow of the sun of truth which illuminates the intellectual world, which itself is in turn but a gleam borrowed from the Absolute. The sun of the divine world is the infinite, spiritual, and uncreated light; this light is, so to speak, verbalised in the philosophical world, and becomes the focus of souls and of truth; then it is incorporated and changed into visible light in the sun of the third world, the central sun of suns, of which the fixed stars are the immortal sparks.

Thus the world's eye, as the ancients called it,[1] is the mirage of the reflection of God, and the soul of the earth is a permanent glance from the sun which the earth conceives and conserves by impregnation. The moon concurs in this impregnation of the earth by projecting towards her a solar image during the night, so that Hermes was correct when he said, speaking of the Great Agent, "The sun is its sire, the moon its mother." Then he adds, "The wind has borne it in its belly," for the atmosphere is the recipient, and, as it were, the crucible of the solar rays, by means of which there is produced that living image of the sun which penetrates, vivifies, and fructifies the entire earth, determining all that is brought forth on its surface by its continual currents and emanations, which are analogous to those of the sun itself.

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[1] See Note 7.

The Astral Light, being the instrument of life, naturally collects at living centres; it cleaves to the kernel of planets as to the heart of man (and by the heart we understand, in magic, the great sympathetic), but it identifies itself with the individual life of the existence which it animates. Thus it is terrestrial in its connection with the earth, and exclusively human in its connection with man. We are, in fact, saturated with this light and continually project it to make room for more; by this projection the personal atmosphere of Swedenborg is created. The settlement and polarization of light about a centre produces a living being; it attracts all the matter necessary to perfect and preserve it, but it is not the immortal spirit, as the Indian hierophants, and every school of Goëtic magic, have imagined. It is by no means the body of the *protoplastes*, as was supposed by the Theurgists of the Alexandrian sect; it is the first physical manifestation of the Divine Breath. God creates it eternally, and man, in the image of the Deity, modifies and apparently multiplies it in the reproduction of his species.

The primordial light, vehicle of all ideas, is the mother of every form, and transmits them from emanation to emanation, merely diminished or altered in proportion to the density of the mediums. All forms correspond to ideas, and there is no idea without its proper and individual form. Secondary forms are reflections which return to the focus of emanated light. The forms of objects being a modification of light remain where the reflection relegates them. Thus, the Astral Light or terrestrial fluid is saturated with images or reflections of all kinds, which can be evoked by our soul and submitted to its Diaphane, as the Kabbalists call it; this is the *modus operandi* of all visions. What we call imagination is simply the inherent faculty of the soul to assimilate the images and reflections contained in the living light which is the Great Magnetic Agent. The Astral Light preserves the images of all that has taken place in the past, the reflections of worlds gone by, and analogical foreshadowings of worlds to come. It is by means of this light that statical visionaries place themselves in communication with all the worlds, as so frequently occurred to Emanuel Swedenborg, who was, nevertheless, not perfectly lucid, since he could not distinguish between direct rays and reflections. Clairvoyants merely evoke the images of places in the Astral Light; they do not actually travel to those places, and they can see nothing but what exists in this light, which is latent, and, acting on the nerves, enables somnambulists to perceive by means of the nerves only and without the help of radiating light.

The Book of Consciences which, according to the Christian doctrine, will be opened on the Last Day, is nothing more than the Astral Light, in which are preserved the impressions of every Logos, that is, every action and every form. There are no solitary acts and there are no secret acts; all that we truly will, that is, all that we confirm by our deeds, is written in the Astral Light. It is in this light that the forms of those no longer on earth are evoked, and by its means are accomplished the contested but veritable mysteries of necromancy. When summoned by an illuminated reason, these forms are harmoniously manifested; summoned by folly, they appear disorderly and monstrous.

The Astral Light was the instrument of the omnipotence of Adam, and afterwards became that of his punishment, being disturbed by his fall, which intermingled an impure reflection with those primitive images that composed, for his still maiden imagination, the book of universal knowledge. The fall of Adam, according to the initiators, was an erotic intoxication which rendered his generation the slave of the fatal light; all amorous passion is a whirlpool of this light which draws us towards the abyss of death.

The Great Magic Agent, when subordinated to a blind mechanism and proceeding from centres automatically produced, is a dead light which works mathematically according to given impulses or necessary laws. On the contrary, the human light is only fatal to the ignorant; it is subject to the intelligence, subordinate to the imagination, and dependent on the will of man. It is a compound agent, natural and divine, material and spiritual; ever active, ever rich in *sève*, ever alive with ravishing dreams and luxurious images; it may be called, in a certain sense, the Imagination of Nature, as we have said. Blind in itself, and subordinated to every will either for good or evil, this *circulus* always renewing an unconquerable life which causes vertigo in the imprudent, this universal seducer, conveys light, yet propagates darkness; it may be named equally Lucifer and Lucifuge; it is a serpent but also a nimbus; it is of the nature of fire, but it may belong equally to the torments of hell and to the incense-offerings dedicated to Heaven. To master it, we must, like the predestined woman, set a foot upon its head.

The Astral Light is the key of all dominion, the secret of all powers, the universal glass of visions, the bond of sympathies, the source of love, prophecy, and glory, the instrument of thaumaturgic art and of divination. To know how to master this agent so as to profit by and to direct its currents is to accomplish the *magnum opus*, to be master of the world, and *the depositary even of the power of God.* The absolute secret of this direction has been possessed by certain men, and can yet be recovered—it is the Great Magic Arcanum; it depends on an incommunicable axiom, and on an instrument which is the great and unique Athanor of the Hermetists of the highest grade. All magic science consists in the knowledge of this secret. To know it and dare to make use of it is human omnipotence; to reveal it to an outsider is to lose it; to reveal it to a disciple is to abdicate in favour of such disciple, who, from that moment, has the right of life and death over his initiator, and will certainly kill him for fear of dying himself. (This has nothing in common with deeds defined as murder in criminal legislation; practical philosophy, the basis of ordinary laws, denies the facts of bewitchment and occult influences.)

The Great Magic Agent has four properties—to dissolve, to consolidate, to quicken, and to moderate. These four properties, directed by the will of man, can modify all phases of Nature. In making use of the term fluid in connection with this force, we employ a received expression, but we are far from determining that the latent light is a fluid; everything, on the contrary, leads us to prefer the system of vibrations, in the explanation of this phenomenal force. However this may be, the coming synthesis of chemistry will probably lead our physicists to a knowledge of the universal agent, and then what will hinder them from determining the strength, number, and direction of its magnets? A complete revolution in science will follow, and we shall return to the transcendent magic of the Chaldeans.

V.—Magical Equilibrium.

The universe is balanced by two forces which maintain it in equilibrium, those of attraction and repulsion. These forces exist alike in physics, philosophy, and religion. They produce equilibrium in physics, criticism in philosophy, and progressive revelation in religion. The ancients represented this mystery by the strife of Eros and Anteros, by the struggle of Jacob with an angel, and by the equilibrium of the golden mountain, which the gods on one side and the demons on the other hold balanced by means of the symbolic serpent of India. It is also represented by the two cherubim of the ark, by the two sphinxes of the chariot of Osiris, and by the two seraphim, one black and one white. Its scientific reality is proved by the phenomena of polarity, and by the universal law of sympathies and antipathies.

In the soul of the world, which is the universal solar agent, there is a current of desire and a current of wrath. All motion and life consist in the extreme tension of these two forces or principles of universal equilibrium, which are not contrary, though in apparent opposition, for supreme wisdom opposes them one to another. The Great Magic Agent subsists then by two forces, one of attraction and one of repulsion, whence Hermes says that it is continually ascending and descending. By this two-fold force all is created and preserved. It is at once substance and motion; the inherent power which originates its movement is called magnetism, and the movement itself is an uprolling and unrolling which are consecutive and unlimited, or rather simultaneous and perpetual in spiral lines of opposite motions, which never come into collision. It is the same movement as that of the sun which draws and repels at one time all the planets of his system.

Equilibrium is the result then of two forces, but if these were absolutely and permanently equal, equilibrium would be immobility, and consequently the negation of life. Movement is the result of alternated preponderance. The impulse given to one plate of a balance determines necessarily the motion of the other. Thus contraries act upon contraries by correspondence and analogical connection throughout all

Nature. All life is composed of an outbreathing and an inbreathing; creation is the supposition of a shadow to serve as a limit to light, of a vacancy to serve as space for the plenitude of being, of a fecundated passive principle to support and realize the potency of the active and generative principle. All nature is bi-sexual, and the movement which produces the phenomena of death and life is a continual generation. To understand the law of this exchange, to know the alternative or simultaneous proportion of all opposite forces, is to possess the first principles of the Great Magic Secret, which constitutes true human divinity. Scientifically, the diverse manifestations of universal motion may be appreciated by electrical or magnetic phenomena. Electrical phenomena above all reveal materially and positively the affinities and antipathies of certain substances. The union of copper with zinc, the action of all metals in the galvanic pile, are perpetual and irrecusable revelations. Let the physicists seek and find out, the Kabbalists will explain the discoveries of science.

Equilibrium is order, and motion is progress; the science of equilibrium and of motion is the absolute science of Nature; it conducted the initiates to that of universal gravitation about the centres of life, heat, and light. By its means man can produce and direct natural phenomena through a continual self-elevation towards a higher and more perfect intelligence than his own.

The alternate use of contrary forces—warmth after cold, mildness after severity, affection after anger—is the secret of perpetual motion and the prolongation of power; this is instinctively felt by coquettes, who cause their lovers to pass from hope to fear and from joy to sorrow. To operate always on the same side and in the same manner is to overload one side of a balance, and the complete destruction of equilibrium will soon result. Everlasting caressing quickly engenders satiety, disgust, and antipathy, in the same way that constant coldness or severity alienates and discourages affection in the end. In alchemy a fire which is continually the same, and burns without intermission, calcines the first matter and sometimes causes the hermetic vase to explode; it is necessary to substitute at regular intervals the heat of lime or mineral manure for that of fire. And thus in magic the works of wrath or rigour must be tempered by operations of benevolence and love, while if the Magus should keep his will fixed always in the same direction and in the same manner, great fatigue and a species of moral impotence would very soon result. The Magus should not, therefore, live exclusively in his laboratory, amidst his Athanor, his elixirs, and his pantacles. However consuming may be the glance of that Circe called occult power, we must be able to point to it when necessary the sword of Ulysses, and remove in time from our lips the chalice which she offers us. A magical operation should invariably be followed by a rest of equal duration and an analogous diversion, but one contrary in its object. To strive continually against Nature, so that we may overcome and dominate it, is to endanger both life and reason. Paracelsus ventured to do so, but even in the midst of such a struggle he made use of equilibrated forces, and opposed the intoxication of wine to that of the intellect; then he conquered drunkenness by bodily fatigue, and bodily fatigue by fresh intellectual occupation. So was Paracelsus a man of miracles and inspiration, but he consumed his life in this devouring activity, or rather he rapidly wore out and rent its envelope. Men like Paracelsus can use and abuse without fear of anything—they well know that they can no more die than they can grow old.

Nothing disposes us for joy more than grief, and nothing is nearer to grief than joy. So an ignorant operator is astonished that he invariably reaches other results than he proposed himself, because he knows neither how to cross nor alternate his action; he wishes to bewitch his enemy, and he makes himself ill and wretched. He wishes to make himself loved, and he consumes himself with desire for women who scorn him; he wishes to manufacture gold, and he exhausts his last resources; his torment is eternally that of Tantalus, the water always flowing back when he stoops down to drink.

To dominate the circle of the Astral Light, we must succeed in getting beyond the reach of its currents, that is, we must attain self-isolation. The torrent of universal life, which is represented in religious dogmas by the expiatory fire of hell, is the instrument of initiation, the enemy to be overcome. It is this which brings to our evocations and to Goëtic conjurations so many larvæ and phantoms; therein are preserved all those forms which by their fantastic and fortuitous assemblage people our nightmares with such abominable monsters. To allow one's self to be carried away by the drift of this whirling stream, is to fall into abysses of madness more frightful than those of death; but to chase the shadows of this chaos and endow them with the perfect forms of thought, is to be a man of genius, is to create, is to have triumphed over hell! The Astral Light directs the instincts of animals, and does battle with the intelligence of man, which it tends to pervert by the luxury of its reflections and the deception of its images; its fatal and necessary action is rendered still more calamitous by the elementary spirits and souls in pain, whose restless wills seek sympathies in our weaknesses, and tempt us less with the intention of destroying us than with the desire to win friends.

To accomplish isolation from the Astral Light, it is insufficient to clothe ourselves in the woollen mantle of Apollonius;[1] we must, above all, impose absolute serenity on mind and heart; we must issue from the realm of passions and be convinced of our perseverance in the spontaneous acts of an inflexible will; as fatality is an inevitable concatenation of effects and causes in a given order, so the will is the governing faculty of intelligent forces for the conciliation of the liberty of individuals with the necessity of things. A lucid will can act on the mass of the Astral Light, and, with the concurrence of other wills, which it absorbs and draws after it, can set great and irresistible currents into motion. Every intelligent projection of the will is a projection of the human fluid or light.

To dispose of the Astral Light, we must also understand its two-fold vibration, and the balance of forces which constitutes magical equilibrium—the *senary* of the Kabbalah. This equipoise, considered in its originating cause, is the will of God, in man it is liberty, in matter mathematical equilibrium. Equilibrium produces stability and permanence, liberty gives birth to immortality in man, and the will of God puts in operation the laws of eternal reason. Omnipotence is the most absolute liberty. Now absolute liberty cannot exist without perfect equilibrium. Magical equilibrium is, therefore, one of the first conditions of success in the operations of the science, and must be sought even in occult chemistry by the combination of opposing forces without their neutralization. By magical equilibrium is explained the grand and primeval mystery of the existence and relative necessity of evil. Moral equilibrium is the concurrence of science and faith, distinct in their forces and joined in their action, to provide the mind and heart of man with that rule which is reason.

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[1] See Note 8.

VI.—The Magic Chain.

The *magnum opus* in practical magic, after the education of the will and the personal creation of the Magus, is the formation of the magnetic chain, and this secret is truly that of the priesthood and the monarchy. To form the magic chain is to establish a magnetic current of ideas which produces faith and carries away a large number of wills in a given circle of active manifestations. The magnetic current becomes stronger in proportion to the extent of the chain, which, when well-formed, is like a whirlpool drawing in and absorbing all. The chain may be established in three manners—by signs, speech, and contact. It may be established by signs in causing some particular gesture or symbol to be adopted as the representation of a force. Thus all Christians communicate together by the sign of the Cross, masons by that of the square beneath a sun, magicians by the microcosm, made with the five extended fingers. Signs, once accredited and propagated, acquire force of themselves. The sight and imitation of the sign of the Cross sufficed in the first centuries to make proselytes to Christianity. The miraculous medal, as it is called, still performs in our own days a large number of conversions by the same magnetic law. The vision and illumination of the young Jew Alphonse de Ratisbonne is the most remarkable fact of this kind. Imagination is creative not only within us but without us, by means of our fluidic projections.

The magic chain formed by speech was represented among the ancients by the chains of gold which issue from the mouth of Hermes. Nothing equals the electricity of eloquence. Speech creates intelligence of the highest kind in the most grossly-natured crowds. Even those who are out of earshot comprehend by excitement, and are borne away with the mass. Peter the Hermit shook Europe by crying, "God wills it!" One single word of the Emperor electrified his army and made France invincible. Proudhon destroyed socialism with his famous paradox, "Property is robbery!" A chance word is often sufficient to overthrow an authority. Voltaire knew this well—Voltaire, who upset the world by sarcasms. So he, who feared neither pope, prince, parliament, nor Bastile, stood in dread of a pun. We are not far from accomplishing the desires of those men whose maxims we repeat.

The third method of establishing the magnetic chain is by contact. Among persons who often come into communication, the head of the current is soon revealed, and the strongest will does not fail to absorb the rest; the direct and positive contact of hand with hand completes the harmony of inclinations, and it is for this reason that it is a mark of sympathy and intimacy. Children, who are prompted instinctively by nature, form the magnetic chain when playing at Prisoner's Base. Then gaiety circulates and laughter ripples. Round tables are also more favourable to festivity than those of any other shape. The great circle-dance of the Sabbath, which terminated the mysterious meetings of the adepts of the Middle Ages, was a magic chain, which united all in the same wishes and in the same acts; they formed it by standing back to back and holding hands with the face outside the circle, in imitation of those antique sacred dances which are still to be seen represented on the bas-relievos of old temples. The electric fur of the lynx, panther, and even the domestic cat, were attached to their clothes in imitation of the ancient bacchantes. Thence came the tradition that the miscreants at the Sabbath each carried a cat hung from the girdle, and danced in this guise.

The trough of Mesmer was an imperfect magic chain; several great circles of illuminati, in different northern countries, possess others more powerful. Even the society of certain Catholic priests, celebrated for their occult power and their unpopularity, is established after the plan, and in observance of the conditions, of the most powerful magic chains, and this is the secret of their strength, which they attribute solely to the grace or will of God, a commonplace and simple solution of all the problems of powerful influence and enthusiasm.

All enthusiasm propagated in a society by a series of communications and definite practices produces a magnetic current, and is conserved or augmented by that current, the tendency of which is to carry away, and often excite beyond measure, weak and impressionable people, nervous organizations, and temperaments disposed to hysteria or hallucinations. Such persons soon become powerful vehicles of magical force, and energetically project the Astral Light in the direction of the current itself; to oppose oneself under such circumstances to the manifestations of this force would be in some sense to struggle with fatality. When the young Pharisee Saül, or Schôl, threw himself, with all the fanaticism and obstinacy of a sectarian, across the stream of aggressive Christianity, he placed himself unconsciously at the mercy of the power he thought to combat, and so was overwhelmed by a formidable magnetic explosion, the effect of which was doubtless rendered more instantaneous through the combined help of a cerebral congestion and a sunstroke. We are acquainted with a certain sect of enthusiasts which people deride at a distance, but in which they enroll themselves when they come near it, even to assail it. We may go further: magic circles and magnetic currents are established of themselves, and affect those whom they subject to their action according to fatal laws. Each one of us is drawn into a circle of affinities which is his world, by the influence of which he is controlled. Great circles often make great men, and reciprocally. There are no misunderstood geniuses, there are *eccentric* men, and the word seems to have been coined by an adept. The man of eccentric genius is one who seeks to form for himself a circle by striving against the central force of attraction inherent in established chains and currents. His destiny is to be broken in the struggle, or to succeed. What is the two-fold condition of success in such a case? A fixed central standpoint and a persevering circular action of initiative. The man of genius is one who has discovered a real law, and, consequently, possesses an invincible force of action and direction. He may die in his work, but that which he wishes will be accomplished in spite of his death, and frequently even on account of it, for death is a veritable assumption of genius. "When I shall be lifted above the earth," said the greatest of the Initiators, "I will draw all men unto me."

The law of magnetic currents is that of the movement of the Astral Light. This movement is always double, and reproduces itself in a contrary sense. A great action invariably occasions an equal reaction, and the secret of gigantic success is always in the foreknowledge of such reactions. So Chateaubriand, inspired with disgust at the revolutionary saturnalia, foresaw and prepared the immense success of his "Genius of Christianity." To oppose one's self to a current at the beginning of its revolution is to court being broken thereby, as was the great and unfortunate emperor Julian; to oppose one's self to a current which has described the circle of its action is to take the lead of a contrary current. The great man is he who comes at the right time and knows how to innovate seasonably. Voltaire, in the age of the Apostles, would have found no echo for his speech, and would perhaps have been nothing more than an ingenious parasite of the feasts of Trimalcyon. At the epoch we live in, all is ready for a fresh outburst of evangelical enthusiasm and Christian disinterestedness, precisely because of the universal disillusion, egotistic positivism, and public cynicism of the grossest interests. The success of certain books and the mystical tendencies of minds are no unequivocal symptoms of this general disposition. While we restore churches and build new ones, the more do we feel the want of faith, and the more do we hope for faith; the entire world expects once again its Messiah, and he will not tarry in coming. Let there be found, for example, a man highly placed by rank or by fortune—a pope, a king, or even a Jewish millionaire, and let this man publicly and solemnly sacrifice all his material interests for the good of humanity, let him become the saviour of the poor, the propagator, and even the victim, of doctrines of self-devotion and charity, and he will draw round him a vast concourse, while a complete moral revolution will be produced in the world. But the high position of the person is before all things requisite, for in these times of meanness and charlatanism, every Logos coming from the lower ranks is suspected of ambition and interested trickery. Ye, then, who are nothing, and do own nothing, hope not to be apostles or messiahs. If ye have faith, and would act in accordance with your faith, find first the means of action, which are the influence of rank and the prestige of fortune. Formerly, gold was made by science; to-day, science must be reconstructed by gold. That which was volatile has been fixed, and now we must fix the volatile; in other words, we have materialized spirit, and now we must spiritualize matter. The sublimest utterance is unheeded now-a-days, unless it be produced under the guarantee of some accepted name. What is the value of a manuscript? It is that of the author's signature at the publisher's. The firm of Alexandre Dumas et C^{ie}, for example, represents one of the literary guarantees of our epoch; but it is of account only for its habitual productions, romances. Let Dumas invent a magnificent Utopia, or find an admirable solution of the religious problem, and his discoveries will only be considered the entertaining caprices of a novelist; no one will take them seriously, despite the European celebrity of the Panurge of modern literature. We are in the age of acquired positions; everyone's worth is appraized in proportion to his social and commercial position. Unlimited liberty of speech has produced such a conflict of talk that no one inquires any longer what is said, but who has said it. To those therefore who ask me: "If you possess the secret of unlimited successes and of the force which can change the world, why do you refrain from using it?"—I reply: "This knowledge has come to me too late for myself, and I have spent in its acquisition the time and the resources which would, perhaps, have enabled me to apply it. Illustrious men, rich men, great ones of this world, who are unsatisfied by what you possess, who are conscious in your hearts of a nobler and larger aspiration, will you become the fathers of the new world, the kings of a renovated civilization? A poor and obscure scholar has found the lever of Archimedes, and he offers it to you for the good of humanity alone, asking nothing whatever in return for it."

The printing press is an admirable instrument for the formation of the magic chain by the extension of speech. As a fact, no book is lost; writings find their way infallibly where they are meant to go, and the aspirations of thought attract speech. We have proved this a hundred times during the course of our initiation into magic; the rarest books have presented themselves to us without seeking as soon as they became indispensable. It is thus that we have discovered intact that universal science which numerous scholars have believed to be buried under several consecutive cataclysms; it is thus that we have entered into that great magic chain which began with Hermes or Enoch, and will only end with the world. So we have been able to evoke and bring before us the spirits of Apollonius, of Plotinus, of Synesius, of Paracelsus, of Cardan, of Cornelius Agrippa, and of many others more or less famous, but too religiously distinguished to be lightly named. We continue their sublime work, which others will take in hand after us, but unto whom will it be given to complete it?

VII.—THE GREAT MAGICAL ARCANUM.

There exists a principle and a rigorous formula which is the Great Arcanum. Let the wise man seek it not, for he has already found it; let the vulgar seek for ever, they will never attain it. This universal arcanum, the crowning and eternal secret of supreme initiation, is represented in the

Tarot by a young and naked girl who only touches the earth with one foot, who holds a magnetic rod in each hand, and appears to be running inside a crown which is supported by an angel, an eagle, a bull, and a lion. This figure is fundamentally analogous to the cherub of Ezekiel, and to the Indian symbol of Addhanari, corresponding to the Ado-naï of the prophet just mentioned. The comprehension of this figure is the key of all the occult sciences. The Great Magical Secret is represented by the lamp and poniard of Psyche, the apple of Eve, the fire stolen from heaven by Prometheus, and the burning sceptre of Lucifer, but also by the Cross of the Redeemer. It is the ring of Gyges, the Golden Fleece, the allegorical picture of Cebes, which is its most audacious demonstration.[1] It is also represented by the lingam, for the Great Arcanum is connected with the mystery of universal generation, and by the serpent pierced with an arrow, which formed the seal of Cagliostro.

This secret is the kinghood of the sage, the crown of the initiate, whom it renders the master of gold and of light, which are fundamentally the same thing. By its means he solves the problem of the quadrature of the circle, directs the perpetual motion, and possesses the philosopher's stone. This great and indicible arcanum was never referred to even among adepts; it is essentially unexplainable in its nature, and is destruction both to those who divine it and those who reveal it. It is that terrible secret of life and death which is expressed in the Bible by those formidable and symbolical words of the serpent, which was itself symbolical, I. NEQUAQUAM MORIEMINI, II. SED ERITIS, III. SICUT DII, IV. SCIENTES BONUM ET MALUM. It is the secret of Nature herself, of the generation of angels and worlds, and of God's omnipotence. It is the absolute knowledge of good and evil. "In the day that ye eat thereof, . . . ye shall be as gods," says the serpent. "Ye shall not eat of it, neither shall ye touch it, lest ye die," replies Divine Wisdom. Thus good and evil flourish on the same tree and issue from the same root. Good personified is God; evil personified is the Devil. To know the secret or science of God is to be God; to know the secret or science of the Devil is to be the Devil. To seek to be at once Deity and Satan is to concentrate in ourselves the most absolute contradiction, the most unchangeably opposing forces; it is to strive to contain an infinite antagonism, it is to partake of poison which would quench suns and consume worlds, to assume the garment of Dejanira, and to doom ourselves to the swiftest and most terrible of deaths. Woe to him who wishes to know too much! If excessive and imprudent knowledge do not kill him, it will drive him mad. To eat of the fruit of the tree of knowledge of good and evil is to associate and assimilate good and evil one with another; it is to cover the radiant face of Osiris with the mask of Typhon, it is to raise the veil of Isis, and profane the sanctuary. The tree of knowledge has become the tree of death. For six thousand years the martyrs of Sinai have laboured and perished at the foot of this tree, that it might become once more the tree of life.

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[1] See Note 9.

The Great Magical Secret is the secret of the direction of the Great Magical Agent; it depends on an incommunicable axiom, and on an instrument which is the supreme and unique Athanor of the Hermetists of the highest grade. When the adepts in alchemy speak of a great and unique Athanor of which all can make use, which is within the grasp of all, which all men possess without knowing it, they allude to the philosophic and moral alchemy.[1] A strong and resolute will can arrive in a short time at absolute independence, and we all possess the Athanor, the chemical instrument, by which that which is ethereal is separated from that which is gross, and the fixed is divided from the volatile. This instrument, complete as the world, and precise as mathematics themselves, is designated by the sages under the emblem of the Pentagram, the body of man and the absolute sign of human intelligence. The incommunicable axiom is kabbalistically enclosed in the four letters of the Tetragram, arranged in the following manner:

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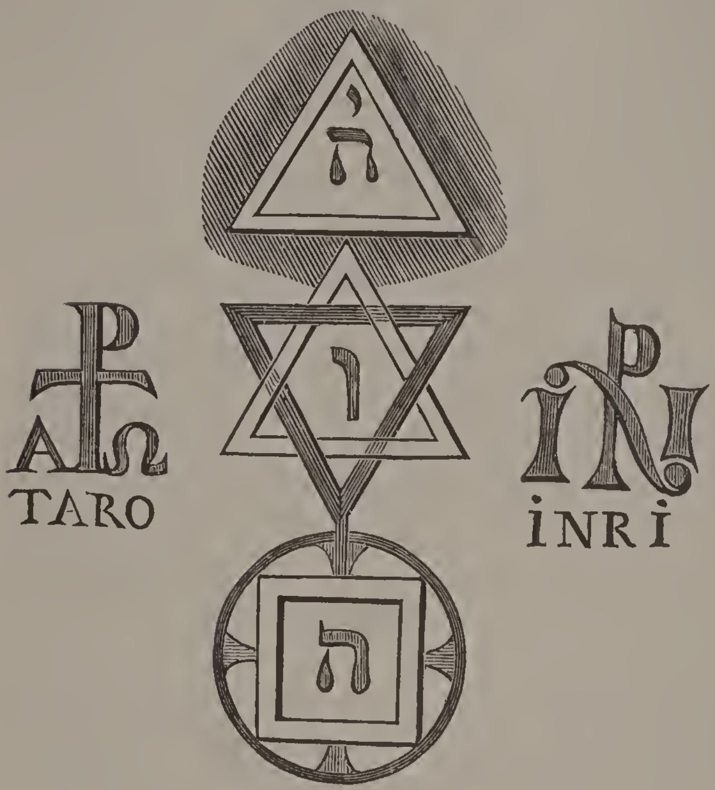
[1] See Note 10.

in the letters of the words AZOTH and INRI kabbalistically written, and in the monogram of Christ as it is embroidered on the labarum, which Postel the Kabbalist interprets by the word Rota, from which the adepts have formed their Tarot.



To understand the alternative or simultaneous proportion of the forces which produce equilibrium is to possess the first principle of the Great Magic Arcanum, which constitutes true human divinity. It is the science of fire; everywhere we find the enchanter who pierces the lion and leads the serpents—the lion is the celestial fire, and the serpents are the electrical and magnetic currents of the earth. It is to this great secret of the Magi that we must refer all the marvels of Hermetic Magic, which still declares in its traditions that the arcanum of the *magnum opus* consists in the government of fire.

It is forbidden to us to speak more plainly, but we complete our revelation by the following tables; these in their union will reveal to the neophyte the Grand Secret of Secrets.

THEORY OF THE G∴A∴	To live in union with	The Providence of God. Light. Motion. Creation.

Theory of the G∴ A∴	To know	The truth of mystery, of life, in the spirit made visible by universal gravitation.
	To will	Justice by sacrifice to harmony and the progress of liberty.
	To dare	In proportion to blind faith in the equilibrium of substance modifiable by balancing.
	To be silent	on the reality of dogma, action of the soul which is perfectible by antagonism.

God is	Charity, which is above all Being. Mystery, which is beyond all Science. Sacrifice, which transcends all Justice. Providence, which is above all Reason. Perfection, which is beyond all Conception.

Satan is Hatred and	The void in opposition to all being. Ignorance in opposition to all knowledge. Absurdity in opposition to all reason. Despotism in opposition to all justice. Falsehood in opposition to all truth.

The Divine Paraclete is — Genius — Enthusiasm — Harmony — Beauty — Rectitude.

Intelligence, in its correspondence with Being.
Progress, in its correspondence with knowledge.
Love, in its correspondence with Justice.
Wisdom, in its correspondence with Reason.
Light, in its correspondence with Truth.

The Four Characters of the Absolute.

The identity of the idea with existence is—Truth.
The identity of knowledge with existence is—Reality.
The identity of the Logos with existence is—Reason.
The identity of action with existence is—Justice.

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PART III

THE WRITTEN TRADITION OF MAGIC[1]

I.—The Kabbalah.

All religions have preserved the remembrance of a primeval book, written in emblems by the sages of the first centuries of the world, and the symbols of which, afterwards simplified and made common, furnished letters to the art of writing, characters to speech, and to occult philosophy its mysterious signs and pantacles. This book, attributed to Enoch, seventh lord of the earth after Adam, by the Hebrews; to Hermes Trismegistus by the Egyptians; to Cadmus, the mysterious founder of the sacred city, by the Greeks, was the symbolical synthesis of primeval tradition, since called Kabbalah, or Cabala, from a Hebrew word which is the equivalent of tradition.

This tradition wholly reposes on the single dogma of magic—that the visible is for us the proportional measure of the invisible. Now, the ancients having observed that equilibrium is the universal law of physics, and one which results from the apparent opposition of two forces, argued from physical to metaphysical equilibrium, and asserted that in God, that is, in the first living and active cause, two properties necessary to one another must be recognised—stability and movement, necessity and liberty, rational order and volitional autonomy, justice and love; consequently also, severity and mercy; and it is these two attributes which, in a certain sense, the Kabbalistic Jews personified under the names of *Geburah* and

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[1] See Note 11.

Chesed. Above *Geburah* and *Chesed* dwells the supreme Crown, the equilibrating power, designated under the name of Malchut in the occult and Kabbalistic verse of the *Paternoster*, which is found in the Greek text of the Gospel according to St Matthew, and in several Hebrew copies—Ὅτι σὴ *ἐστὶν ἡ βασίλεια καὶ ἡ δύναμις, καὶ ἡ δόξα, είς τοὺς αἰῶνας.* Ἅμην. "For thine is the kingdom, the power, and the glory, world without end. Amen."[1]

Malchut based on Geburah and Chesed is the Temple of Solomon, having Jakin and Bohas, unity and the duad, for its pillars; it is the Adamic doctrine founded on the resignation of Abel for the one part, and on the labours and remorse of Cain for the other part; it is the demonstration of the universal lever sought in vain by Archimedes. But Geburah and Chesed, maintained in equilibrium by the Crown above and the Kingdom beneath, are two principles which may be viewed in their abstract nature or in their realization. As abstract or idealized, they take the superior names of *Chocmah*, wisdom, and *Binah*, intelligence. In their realization they are called stability and progress, that is, eternity and victory, *Hod* and *Netsah.*

Such, according to the Kabbalah, is the basis of all religions and all sciences, the primal and immutable conception of things, a threefold triangle and a circle, the idea of the triad explained by the balance multiplied by itself in the domains of the ideal, then the realization of this idea in forms. Now, the ancients attached the first principles of this simple and sublime theology to the essential conception of numbers, and thus qualified all the figures of the primitive decade:—

1. *Keter.* The Crown, the equilibrating power.
2. *Chocmah.* Wisdom, equilibrated in its immutable order by the impulse of intelligence.

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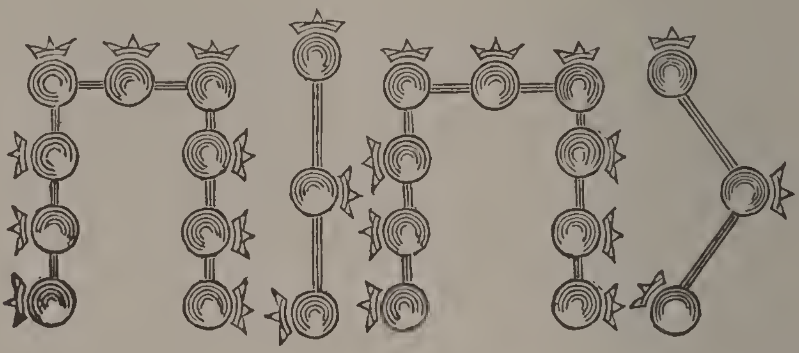
[1] The sacred word *Malchut*, employed for *Keter*, which is its Kabbalistic correspondent, and the balance of *Geburah* and *Chesed* repeated in the circles or firmaments, which the Gnostics called Æons, provide in this occult verse the keystone of the whole Christian temple. The Protestants have translated and preserved it in their New Testament, without discovering its supreme and wonderful significance, which would have unveiled to them all the mysteries of the Apocalypse; but it is a tradition of the Church that the revelation of these mysteries is reserved for the last days.

3. *Binah.* Active Intelligence, equilibrated by Wisdom.
4. *Chesed.* Mercy, Wisdom in its second conception, ever benevolent because it is strong.
5. *Geburah.* Severity, necessitated by Wisdom itself and by Goodness. To permit evil is to prevent good.
6. *Tiphereth.* Beauty, luminous conception of equilibrium in forms, intermediate between the Crown and the Kingdom, mediating principle between the Creator and creation. (What a sublime conception is to be found here of poetry and its sovereign priesthood!)
7. *Netzah.* Victory, that is, the eternal triumph of intelligence and justice.
8. *Hod.* Eternity of the mind's conquests over matter, of the active over the passive, of life over death.
9. *Jesod.* The Foundation, that is, the base of every creed and truth; what in philosophy we call the ABSOLUTE.
10. *Malchut.* The Kingdom, that is, the universe, entire creation, the work and mirror of Deity, proof of the Supreme Reason, formal consequence which obliges us to go back to virtual premisses, the enigma having God for its answer, that is, the Supreme and Absolute Reason.

For the Kabbalists, God is therefore the Supreme Power or Crown (Keter), which rests on immutable Wisdom (Chocmah) and on creative Intelligence (Binah); in Him are Beneficence (Chesed) and Justice (Geburah), which are the ideal of Beauty (Tiphereth). In Him also are Activity ever victorious (Netzah) and the great eternal Rest (Hod). His will is a continual Procreation (Jesod), and His Kingdom (Malchuth) is the immensity peopled by worlds.

These ten palmary notions attached to the ten first characters of the primeval alphabet, signifying at once numbers and principles, constitute what the masters in Kabbalah call the ten Sephiroth. The sacred Tetragram, traced in the following manner, indicates the number, source, and correspondence of the Divine names. Each sign has a crown of three rays, so that there are 72 rays in all, representing as many sacred names. It is to the name of Iotchavah, written with these twenty-four signs, crowned with a triple flower of light, that the twenty-four thrones in heaven and the twenty-four crowned ancients of the Apocalypse must be referred. In Kaballah the occult principle is called the Ancient, and this principle, multiplied and, as it were, reflected in secondary



causes, creates its own images, that is, as many Ancients as there are diverse conceptions of his single essence. These images, less perfect as they recede from their source, cast in the darkness a final reflection or glimmer, which represents a horrible and disfigured Ancient, who is vulgarly called the devil. Thus an initiate has dared to say that "the devil is God as He is understood by the wicked," and another, in still stranger terms, that "the devil is formed from the shreds of Deity." We may resume and elucidate these exceedingly novel assertions, by remarking that in symbolism itself the demon is an angel cast out of heaven for desiring to usurp divinity. This belongs to the allegorical language of prophets and legendaries. Philosophically speaking, the devil is a human idea of divinity which has been surpassed and dispossessed of heaven by the progress of science and reason. Moloch, Adramelek, Baal, were, among primitive Eastern peoples, personifications of the one God, but dishonoured by barbarous attributes. The God of the Jansenists, creating the majority of human beings for hell, and delighting in the eternal tortures of those He will not save, is a conception still more barbarous than that of Moloch; thus the God of the Jansenists is already, for all wise and enlightened Christians, a true Satan fallen from heaven.

Sacred science includes two things, the doctrine or word, and the works which are the final form and fulfilment of the word. The science of signs and their correspondences is the introduction to the science of the doctrine. The Kabbalah is the science of signs and their correspondences.

It is entirely comprised in what the masters term the thirty-two paths and the fifty gates. The thirty-two paths are thirty-two absolute and real ideas attached to the signs of the ten arithmetical numbers, as already seen, and the twenty-two letters of the Hebrew alphabet. The ideas which attach to the numbers, may be simplified as follows:—1. Supreme Power; 2. Absolute Wisdom; 3. Infinite Intelligence; 4. Beneficence; 5. Justice or Severity; 6. Beauty; 7. Victory; 8. Eternity; 9. Fecundity; 10. Reality. As regards the Letters:—

Aleph, Father.
Beth, Mother.
Ghimel, Nature.
Daleth, Authority.
He, Religion.
Vau, Liberty.
Dzain, Property.
Cheth, Division.
Teth, Prudence.
Jod, Order.
Caph, Force.
Lamed, Sacrifice.
Mem, Death.
Nun, Reversibility.
Samech, Universal Being.
Phe, Immortality.
Gnaïn, Equilibrium.
Tsade, Shadow and reflection.
Koph, Light.
Resch, Gratitude.
Thau, Synthesis.

The number ten applied to the absolute notions of being in the divine, metaphysical, and natural orders, is thus repeated three times, and gives thirty for the resources of analysis; then the addition of the syllepsis and synthesis—of the unity which begins by offering itself to the mind and that of the universal summary—produces the thirty-two paths. The fifty gates are a classification of all beings in five series of ten each, embracing all possible branches of knowledge and including the whole encyclopædia.

According to the initiates of the Kabbalah, the Word, or speech, constitutes entire revelation, and hence the principles of the science must be sought in the signs which compose the primitive alphabet. Herein is one letter which has generated all others, and this is י *jod*. There are two mother letters in mutual but analogous opposition—א *Aleph* and מ *Mem*, or according to other authorities ש *Schin*. There are seven double letters ב *Beth*, ג *Ghimel*, ד *Daleth*, כ *Caph*, פ *Phe*, ר *Resch*, and ת *Tau*. The twelve remaining letters are simples. Unity is relatively represented by *Aleph*; the triad by either *Jod*, *Mem* and *Schin*, or by *Aleph*, *Mem* and *Schin*; the septenary by *Beth*, *Ghimel*, *Daleth*, *Caph*, *Phe*, *Resch*, and *Tau*; the duodenary by the remaining letters. The duodenary is the triad multiplied by the tetrad, and it thus enters into the symbolism of the septenary. Each letter represents a number, each group of letters a series of numbers; numbers represent absolute philosophical ideas; the letters are abridged hieroglyphics, and here is their signification according to Bellarmine, Reuchlin, St Jerome, the *Kabbalah Denudata*, the *Sepher Jetzirah*, the *Technica Curiosa* of Schott, Picus de Mirandola, and other authors, especially in the collection of Pistorius:—

THE MOTHERS. *Jod*—absolute principle, productive being; *Mem*—spirit, or Jakin of Solomon; *Schin*—matter, the pillar Bohas.

THE DOUBLES. *Beth*—reflection, thought, moon, angel Gabriel, Prince of Mysteries; *Ghimel*—Love, will, Venus, angel Anaël, Prince of life and death; *Daleth*—force, power, Jupiter, Sachiel, Melech, King of kings; *Caph*—violence, strife, toil, Mars, Samaël Zebaoth, prince of hosts; *Phe*—eloquence, intelligence, Mercury, Raphaël, prince of sciences; *Resch*—destruction and regeneration, Time, Saturn, Cassiel, King of tombs and solitudes; *Tau*—truth, light, sun, Michaël, King of the Eloïm.

THE SIMPLES are divided into four triads, classified under the four letters of the divine Tetragram—יהוה—the *Jod*, as already indicated, signifying the active principle of production; the *He* representing the passive principle and the cteïs; the *Vau* being the union of the two, or the lingam; and the *He* final the image of the secondary producing principle, or passive reproduction in the world of effects and of forms. The twelve simple letters—ק צ ע ס ג ל מ ט ח ז ו ה—thus divided into three, reproduce the notion of the primitive triangle with the interpretation, and under the influence, of each of the letters of the Tetragram.

It will be seen that the religious philosophy and doctrine of the Kabbalah are here indicated in a complete but veiled manner. Let us now question the allegories of Genesis:—In the beginning (*Jod*, unity of being) Æloïm, the equilibrated forces (Jakin and Bohas) made heaven (spirit) and earth (matter), in other words, good and evil, affirmation and negation. So opens the narrative of Moses. Then, as it is concerned with providing a place for man and a first sanctuary for his alliance with divinity, Moses speaks of a garden in the centre of which there is a single spring divided into four rivers (the *Jod* and the Tetragram), subsequently of two trees, one of life and one of death, planted near the spring. Thereby are the man and the woman, active and passive; the woman is in sympathy with death, and takes Adam with her in her fall; they are then driven from the sanctuary of truth and a cherub or bull-headed sphinx (compare the hieroglyphs of Assyria, India, and Egypt) is placed at the gate of the garden of truth to prevent profaners from destroying the tree of life. Hence mysterious doctrine, with all its allegories and terrors, succeeding the simple truth. The mystery of the necessary and alternate reactions of the two principles on each other is indicated afterwards by the allegory of Cain and Abel. Power avenges by oppression the seductions of weakness; martyred weakness expiates and intercedes for power, condemned in consequence of its crime to disgrace and remorse. So is the equilibrium of the moral world revealed, so is established the basis of all prophecies and the fulcrum of all intelligent polity. To deliver up a force to its own excesses is to doom it to suicide. What was wanting in Dupuis for the comprehension of the universal religious doctrine of the Kabbalah was the knowledge of that magnificent hypothesis partly demonstrated and daily increasingly realized by the discoveries of science—universal analogy. Without this Key of transcendental teaching he beheld in all the gods nothing but the sun, the seven planets, and the twelve signs of the zodiac, nor did he discern in the sun the image of the Word of Plato, in the planets the seven notes of the celestial scale, and in the zodiac the quadrature of the triadic circle of all initiations.

The Kabbalists, when multiplying the Divine Names, have joined them all either to the unity of the Tetragram or to the figure of the triad, or to the sephiric scale of the decade; they trace the scale of these Divine Names and Numbers in a triangle, which may be rendered as follows into Roman letters :—

J
JA
SDI
JEHV
ELOIM
SABAOT
ARARITA
ELVEDAAT
ELIM GIBOR
ELIM SABAOT

The total of these Divine Names, formed from the single Tetragram, but outside of the Tetragam itself, is one of the bases of the Hebrew Ritual, and composes the occult force which Kabbalistic rabbins invoke under the name of Semhamphoras. The Jews, the depositaries of the tradition of Seth, the first tradition of the one only revelation, brought from Chaldea by Abraham, taught by Joseph to the Egyptian priesthood, garnered and purified by Moses, and concealed beneath the symbolism of the Bible, did not preserve it in all its purity, but allowed themselves to be carried away by the unjust ambitions of the posterity of Cain. They believed that they were a chosen people, and thought that God had given them truth as a patrimony, rather than confided it as a deposit which belonged to humanity at large. We find, in fact, in the Talmudists, beside the sublime traditions of the Sepher Jetzirah, sufficiently strange disclosures. Thus, they do not hesitate to attribute the idolatry of the nations to the patriarch Abraham himself, when they say that he transmitted his heritage to the Israelites, that is, he gave them the knowledge of the true Divine Names—the Kabbalah, in a word, was to be the legitimate and hereditary possession of Isaac—but they tell us that the patriarch gave presents to the children of his concubines, and by these presents they understand veiled dogmas and obscure names which soon became materialized and transformed into idols. False religions and their absurd mysteries, eastern superstitions and their destestable sacrifices, what a gift from a father to his despised family! Was it not sufficient to drive Agar with her son into the desert? Was it necessary, with their one loaf and pitcher, to give them a burden of falsehood to aggravate and empoison their exile?

Judaism is the most ancient, the most rational, and the truest of religions. Jesus, who proposed its reformation, never imposed its desertion on his disciples. Not being accepted by the chiefs of the Synagogue, whose legitimate authority was uncontested by the Master of the Christians, his reform has become a heresy which has possessed the world. Maltreated at first by the Jews, the Christians, when they had grown in strength, proscribed and persecuted the Jews with the most shameful and abominable fury. Their books were burned instead of studied, and the sublime philosophy of the Hebrews was lost for the Christian world. The apostles foresaw, notwithstanding, that the priesthood of the Gentiles would endure only for a time, and that the new faith would one day grow weak on the earth. Then, said they, salvation will once more arise for us out of Israel, and the great religious revolution which will bring us back to our fathers will be like a transition from death to life. The reason is that the Hebrews possess a science which St Paul suspected without knowing, while St John, initiated by Jesus, at once hid and revealed it under the grandiose hieroglyphics of the Apocalypse, borrowed, for the most part, from the prophecies of Ezekiel. The reason is that there exists a darksome and marvellous book called the Zohar or Splendour. This immense work, more voluminous than the Talmud, is at the same time only the development of a theogony comprised in a few pages and entitled the Sepher Dzeniouta. The Zohar is the key of the sacred books, but it also lays bare the depths and enlightens all the obscurities of the old mythologies and the sciences primitively hidden in the sanctuary. It is true that in order to make use of it the secret of this key must be known, and that, for even the acutest intelligences, if uninitiated in this mystery, the Zohar is absolutely incomprehensible and even unreadable.

The glory of Christianity is that it called all men to the truth, without distinction of peoples or castes, but not, however, without distinction of intellect and virtue. "Cast not your pearls before swine," said the Divine Founder of Christianity, "lest, trampling them under their feet, they turn and rend you."

The Apocalypse, or Revelation of St John, which contains all the Kabbalistic secrets of the doctrine of Jesus Christ, is a book no less obscure than the Zohar. It is hieroglyphically written in numbers and images, and the apostle appeals frequently to the intelligence of initiates. St John, the beloved disciple, and the depository of the secrets of the Saviour, did not, therefore, write to be understood by the multitude.

The Sepher Jetzirah and the Apocalypse are the masterpieces of occultism; they contain more meanings than words, their expression is as figurative as poetry and as exact as mathematics. The Apocalypse epitomizes, completes, and surpasses all the science of Abraham and Solomon, as we shall prove in explaining the keys of the transcendent Kabbalah. The beginning of the Zohar is astonishing in the comprehensiveness of its outlines and the grand simplicity of its images. This is what we read:—

"The intelligence of occultism is the science of equilibrium. Forces which are produced without being balanced perish in the void. Thus perished the kings of the elder world, the princes of the giants. They have fallen like trees without roots, and their place is no more found. It was through the conflict of unequilibrated forces that the devastated earth was bare and unformed when the breath of God made itself a place in the heaven and spread out the mass of waters. All the aspirations of Nature were then directed towards unity in form, towards the living synthesis of equilibrated forces, and the forehead of God, crowned with light, rose over the vast sea, and was reflected in the inferior waters. His radiant eyes appeared, darting two shafts of light which intersected the rays of the reflection. The forehead of God and His two eyes formed a triangle in heaven, and the reflection formed a triangle in the waters. Thus was the number six revealed, which was that of universal creation."

The text, which would not be intelligible in a literal version, we here translate by interpretation. Moreover, the author of the work takes care to intimate that the human form, which he attributes to God, is merely an image of his concept, and that God cannot be expressed by any thought, or by any form. Pascal has said that the Deity is a circle of which the centre is everywhere, and the circumference nowhere.[1] But how can a circle be conceived without a circumference? The Zohar inverts this paradoxical figure, and would say boldly of Pascal's circle that the circumference is everywhere and the centre nowhere. It is not, however, to a circle, but to a balance, that he compares the universal equilibrium of things. "Equilibrium is everywhere," he says, "and the central point where the balance is suspended may, therefore, be found everywhere." We here find the author of the Zohar stronger and more profound than Pascal.

The author of the Zohar continues his sublime dream. The synthesis of the Logos formulated by the human figure ascends slowly and issues from the water like the rising sun. When the eyes appeared, Light was created; when the mouth was revealed, spirit was created and speech was heard. The shoulders, arms, and breast come forth; then labour begins. The Divine Image with one hand puts back the waters of the sea, and with the other raises continents and islands. Ever it grows taller and taller; the generative organs appear, and all creatures begin to multiply. At length it stands erect, it sets one foot on the land and one on the sea, it is mirrored wholly in the ocean of creation, it breathes on its reflection, it calls its image into life. "Let us make man," it says, and man is created! We know nothing so splendid in any poet as this vision of creation accomplished by the ideal type of humanity. Man is thus the shadow of a shadow, but he is the representation of divine power. He also can extend his hands from east to west, earth is given to him for a domain. Behold the Adam Kadmon, the primitive Adam of the Kabbalists! Behold in what sense he is represented as a giant! Behold wherefore Swedenborg, pursued in his dreams by reminiscences of the Kabbalah, affirms that all creation is but a gigantic man, and that we are made in the likeness of the universe!

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[1] See Note 12.

The Zohar is a Genesis of light, the Sepher Jetzirah is a scale of truths. Therein are explained the thirty-two absolute signs of speech, numbers, and letters; each letter reproduces a number, an idea, and a form, so that mathematics are applied to ideas and forms no less rigorously than to numbers in an exact proportion and by a perfect correspondence. By the science of the Sepher Jetzirah the human mind is grounded in truth and reason, and can take account of all possible progress of intelligence by the evolutions of numbers. The Zohar represents, therefore, absolute truth, and the Sepher Jetzirah provides the means of attaining, appropriating, and using it.

The Kabbalists held all that resembled idolatry in detestation; they gave, nevertheless, a human figure to God, as we have seen, but it was purely hieroglyphic. They held God to be the intelligent, loving, and living Infinite. He was for them neither the collection of existences, nor abstract existence, nor a philosophically definable Being. He is in all, distinct from, and greater than all; His very name is ineffable, and yet this name expresses only the human Ideal of His Divinity. What God is in Himself it is not given to man to understand.

God is the absolute of faith; but the absolute of reason is Being. Being of itself is, and because it is, its *raison d'être* is found in itself. It may be asked, "Why does something exist? That is, why does such or such a thing exist?" But it cannot be asked without absurdity, "Why does Being exist?" This is supposing existence before existence. Reason and science prove to us that the modes of Being are equilibrated according to harmonious and hierarchic laws. Now, the hierarchy is synthetized by ascending and becoming more and more monarchic. Reason, nevertheless, cannot pause at the conception of a single universal chief without being overwhelmed by the heights which she seems to leave above this supreme King; she is silent, therefore, and makes place for adoring faith. What is certain, even for reason and science, is that the idea of God is the greatest, holiest, and most serviceable of all human aspirations, and that on it morality reposes with its eternal sanction. In humanity this belief is, therefore, the most real of all the phenomena of Being, and were it false, Nature would be asserting what is absurd, the void would give expression to life, God would at once be and not be. It is to this philosophical and incontestible reality, called the idea of God, that the Kabbalists gave a name. All the characters of this name produce numbers, the hieroglyphs of its letters express all the laws and all the actualities of Nature.

The Kabbalists write the Divine Tetragram in four chief ways—J H V H, which they do not pronounce but spell, *Jod*, *he*, *vau*, *he*, and we pronounce Jehovah, contrary to all analogy, for the Tetragram thus disfigured is composed of six letters—ADNI, which we pronounce *Adonaï*, meaning Saviour—AHIH, which we pronounce *Eieie*, signifying Being—finally, AGLA, which is pronounced as it is written, and hieroglyphically encloses all the mysteries of the Kabbalah. In fact, the letter *Aleph* is the first of the Hebrew Alphabet; it expresses unity and represents the dogma of Hermes hieroglyphically. "That which is above is as that which is below." This letter has, in fact, two arms, one of which points to earth and the other to heaven with a similar gesture. The letter *Ghimel* is the third of the alphabet; it expresses numerically the triad and hieroglyphically child-birth, fecundity. The letter *Lamed* is the twelfth; it is the expression of the perfect cycle. As a hieroglyphical sign, it represents the circulation of the perpetual movement and the relation of the radius to the circumference. The letter *Aleph* repeated is the expression of the synthesis. Thus, the name AGLA signifies unity, which by the triad accomplishes the cycle of numbers to return into unity; the fruitful principle of Nature which is one with unity; the primal truth which fertilizes science and directs it back to unity; syllepsis, analysis, science, and synthesis; the three Divine Persons, who are one God; the secret of the *magnum opus*, that is, the fixation of the Astral Light by a supreme projection of will-power, which the adepts represented by a serpent transfixed by a dart, and forming therewith the letter *Aleph;* then the three operations—to dissolve, to evaporate, and to condense, corresponding to the three indispensable substances—salt, sulphur, and mercury, all expressed by the letter *Ghimel;* then the twelve keys of Basilius Valentinus,[1] expressed by *Lamed;* finally, the work accomplished conformably to its principle, and reproducing the principle itself.

Such is the origin of that Kabbalistic tradition which comprises all magic in a word, and all power in a single name. To know how to read and pronounce this word, that is, to understand the mysteries of and translate into practice these absolute branches of knowledge, is to have the key of prodigies, the science of Solomon, and the light of Abraham. To pronounce the word AGLA we must turn to the East, that is, unite ourselves in intention and knowledge with Eastern tradition. We must not forget that, according to the Kabbalah, the perfect word is speech realized by acts, whence comes that expression frequently found in the Vulgate, *facere verbum*, in the sense of accomplishing an action. To pronounce the word AGLA Kabbalistically, is therefore to undergo all the trials of initiation and fulfil all its works.

Absolute science is in the knowledge of the divine names formed from the one name. The name of Jehovah is subdivided into seventy-two explanatory names which are called *Schemhamphoras*, or the name explained. The art of employing these names and finding therein the keys of universal science, is what Kabbalists have called the *claviculæ* of Solomon. As a fact, at the end of the collection of evocations and prayers which bear this title, there are usually found seventy-two magic circles forming thirty-six talismans. This is four times nine, that is, the absolute number multiplied by the tetrad. Each of these talismans bears two of the seventy-two names with the emblematic sign of the number, and of that one of the four letters of Jehovah's name to which they correspond. It is this which gave rise to the four emblematic decades of the Tarot—the club represents the *Jod;* the cup, the *He;* the sword, the *Vau;* and the denier the final *He.* In the Tarot the complement of the ten is added, which synthetically repeats the character of unity.

The popular traditions of magic declare that the possessor of the Clavicles of Solomon can converse with all orders of spirits and compel all natural forces into his service. Now, these Keys, several times lost and again re-discovered, are nothing more than the talismans of the seventy-two names, and the mysteries of the thirty-two paths symbolically reproduced in the Tarot. By help of these signs, and by means of their combinations, which are as infinite as those of numbers or letters, we may, in effect, attain to the mathematical and natural revelation of all Nature's secrets, and, consequently, enter into communication with the whole hierarchy of intelligences and genii.

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[1] See Note 13.

It is certain that the secrets of the supreme Kabbalah were lost to the Synagogue when Jesus Christ recovered them, as the Jewish author of the Sepher Toldos Jeschu avows. Catholic doctrine is wholly derived from it, but under how many veils and with what strange modifications! The plurality of persons in the unity of God has issued from the three first letters of the Tetragram, the *He* having merely been taken for the Son to avoid the deification of the mother, who must continue human, and, in accordance with Postel's provision, has later on seemed to absorb all the honour of the other persons. In the Zohar we find the Divine mother, the second conception of the Elohim, co-operating in the creation, which would have been impossible without her. It is she who softens and moderates the severities of the paternal *Jod*, who opposes water to fire, mercy to anger. "Fire," say the authors of the Zohar, "sprang forth from the Divine *Jod* like a serpent, and would have consumed the earth in its embraces, when the Divine Mother (blessed be her name!) led forth the waters and poured the liberating waves upon the serpent's burning head." Here, recollecting that Mary in Hebrew means "the Sea," or "the Salt of the Sea," we understand why she is represented with the new moon beneath her feet, for the rabbins say that the moon is the image of the divine cteïs of the tetradic *He*, or maternal power of the Elohim, and we are no longer astonished at the immense influence imputed to a simple mortal, who by her immaculate conception goes back beyond the beginning of time. Her Son has given the honour of His birth to His mother, and the Mother of the Eternal Son should be eternal as He is. Everything in the Catholic cultus recalls the numbers of Pythagoras, the triad of Divine Persons, the tetrad of the Gospels, the septenary of the seven gifts of the Holy Spirit and of the Sacraments, the sacred decade of the Decalogue, and the duodenary of the patriarchs and apostles. The frightful and Manichæan creation of hell counterpoising heaven, is only an exaggerated realization of the equilibrating duad of Zoroaster, equilibrated, in the tradition of the Zohar, by the two ancients, one of whom is the shadow of the other, the *Macroprosopus* and the *Microprosopus*, the shadow of humanity veiling God, and the light of God illuminating humanity, so that God seems to be for us the celestial man, while man is as the god of earth. Thus, all apparent doctrinal absurdities conceal the lofty and primeval revelations of the wisdom of the ages, and this is the reason that Christianity, enriched by so many opulent inheritances, prevailed over dessicated and impoverished Judaism, which had even ceased to understand the allegories of its Ark and Golden Candlestick. But by just so much as the internal riches of the universal and Kabbalistic doctrine are beautiful and precious, so are the materialized interpretations, given in our own days to these mysteries, deplorable. To deny the ancient doctrine is easy, but it refutes denial by the very fact of its existence. What must be done, then, to overcome the Sphinx of modern times? Its enigma must be explained and revealed to itself; all minds must be directed to that science which accounts even for the aberrations of faith, and a return must be made to the consciousness of a single revelation, permanent and universal in humanity. This revelation is analogy explained by the Logos; it is Nature unceasingly addressing herself to reason; it is the mathematical harmony of existences proving that the part is in proportion to the whole, and that the whole, necessarily indefinite in the absolute, necessitates, without explaining it, the hypothesis of infinity.

It is in the vast field of this hypothesis that humanity unceasingly enlarges the circle of the sciences, and puts back, by the conquests of knowledge, the limits of the kingdom of faith. Now, what becomes of faith in presence of this ever aggressive boldness? Faith is that confidence which impelled Columbus forward when America receded before him; it is belief in the unknown portions of the grand totality, the existence of which is demonstrated by its known parts; it will be plainly seen that it can be no negation of reason, and that the object of faith being necessarily hypothetical in form, since knowledge alone can define, all definitions of it are a confusion of faith and science. The true act of faith consists, therefore, solely in the adhesion of our intelligence to the immoveable and universal reason, which excludes all monstrosity and falsehood from the domain of first causes. The reasonable being supposes necessarily the *raison d'être*; it is the absolute, it is the law; it is, because it is. God himself, in whatever manner He be conceived, cannot exist without *raison d'être*; only insanity will provide a personal, arbitrary, and unexplainable authority as the cause of immutable law. The impassible, unmerited, and irresponsible supremacy of God would be the highest of injustices, and the most revolting of absurdities. What, then, is Deity for us? It is the undefined conception of a supreme personality. With dogmatic religions it is otherwise; for them God is the first and final definition of the hypothetical world; but so often as God is defined He is limited, and beyond His altars and cultus there dawn always on the unwearied aspirations of humanity, the formless altar of the coming worship, and the nameless inscription which the Athenians placed on the most divine and philosophical of their temples—IGNOTO DEO.

II.—RELIGION FROM THE KABBALISTIC STANDPOINT.

The religious sentiment exists in man. Nature creates nothing without an end in view. Religion is therefore a real thing. What is, is! The religion of the Kabbalists is at once all hypothesis and certitude, for it proceeds by analogy from the known to the unknown. They recognise religion as a need of humanity, as an evident and necessary fact, and there alone for them is the divine, permanent, and universal revelation. They contest nothing which exists, but account for everything. So their doctrine, by clearly marking the line of eternal separation between science and faith, gives the highest reason as a basis of faith, thus guaranteeing it a lasting and incontestable duration. The popular forms of dogma, which alone can vary and be destroyed by one another, follow afterwards; the Kabbalist is not shaken by so small a thing, and provides at once a reason for the most astonishing formulæ of mysteries.

The word God expresses an ideal unknown in its essence, but well known by the various notions which men conceive of it. Above all these more or less adequate conceptions rules that of a supreme intelligence and primal power. The abstract notion of the mathematical laws which govern universal motion, saddens the greater number of minds, who, seeing human liberty involved, in a certain sense, in the immense machine of the universe, find this machine, however grand it be, inferior to man, if it have no self-consciousness. There the universal sentiment is arrested, and phantasy does the rest. Some make God uni-personal, others multi-personal; it is no less certain that, for science, God is the most probably inevitable hypothesis of a supreme conscience in the eternal mathematics. We say most probably inevitable, out of respect to the liberty of conscience of sincere atheists, but the Kabbalah, which is the mother of the exact sciences, admits of no doubt when it authorizes a hypothesis; and starting from the very existence of the religious sentiment, and from the name which signifies in all nations and for all men this invisible and infinite Being, the Kabbalah, we say, would conclude out of hand His necessary existence, because the Word attests the thing, as the shadow the body.

Man can only conceive of God as an infinite, or, rather, indefinite man, for whence would he obtain the terms of comparison for a different image of Divinity? It follows that whatsoever tends to define and personify God falls necessarily into anthropomorphism, and, consequently, into idolatry. For this reason the Kabbalists have distinguished the essence of Deity from the conception of Him in man, and to the human idea alone do they give a name, that of Jehovah or Adonai. As to the supreme reality, it is for them the *non ens*, the inappreciable, the unspeakable, the undefined. Estimating, moreover, as we have said, the

Divine actualities by their mirage or shadow in the human mind, they consider that this shadow or mirage presents to us all the divine notions in an inverted way, and that science should reverse them to reach the harmony which results from the analogy of contrary things. This judgment by antithesis on vulgar notions is one of the greatest secrets of the Kabbalah, and one of the occult keys of exegesis. This key is represented by the two triangles, one upright and the other inverted, which form the six-pointed star of the mysterious seal of Solomon. Each of these two triangles, taken separately, represents an incomplete, and therefore radically false, conception of the Absolute; truth is in the union of the two.

Let us apply this to the interpretation of the Bible. Open it at the first chapter of Genesis, for example. We there find the history of the creation of the world in six days. Invert the sense, take the antithesis, and we shall have the creation of God in six nights. This requires explanation. God, says Genesis, made man in His own image, and philosophy proves that man also makes God after his own likeness. Well, the philosophical fact serves as basis to the theurgic affirmation, by virtue of the analogy of contrary things. The observed progress of the human mind, seeking to define God, revealed to Moses, by antithesis and by the analogy of contraries, the successive periods of creation. In two words, being unable to judge of Deity except by its reflection in the human mind, Moses followed all the outlines of that reflection and mentally reproduced them. Thus he obtained his cosmogony by the study of universal theology.

The first chapter of Genesis Kabbalistically inverted gives a luminous summary of universal theogony and its progressive growth in the human mind. Isolated, this summary would seem irreligious, and would represent divinity as a fiction of man, while the isolated text of Moses resembles a fable and distorts reason. But the two united, the star formed with the double triangle, we shall be astonished at the truth and light we shall discover. The text in the Bible can be read by all, the inversion we give as follows, so far as the first chapter is concerned.

THE OCCULT GENESIS.—CHAPTER I.

From the beginning the vastness of heaven and the extent of earth have created in man the idea of God.

But this conception was unformed and vague; it was a veil of darkness over an immense apparition, and the spirit of man brooded upon his conceptions as over the face of the waters.

And man said: Let there be a supreme intelligence. And there was a supreme intelligence. And man saw that this idea was good, and he distinguished the spirit of light from the spirit of darkness; and he called the spirit of light, God, and the spirit of darkness, the devil; and there was a realm of good, and a realm of evil. This was the first night.

Man also said: Let there be an impassable boundary between the dreams of heaven and the realities of earth, And man made a division, and he separated the things which were above from the things which are below, and so it was arranged. And man called his imaginary separation, heaven, and the evening and the morning were the second night.

And man said: Let us divide in our worship the mass of vapours from the dry vault of heaven. He gave to the heaven which was without water, the name of father; to the mass of vapours, the name of mother. And man saw that this was good. And he said: Let us make all the vegetation of symbols, where doctrines issue from one another, as the seed from the herb, and the herb from the seed, to germinate in heaven.

Let us plant the Edenic apple, with its mysterious and ever-renewing fruits. And the sky brought forth symbols like grass, and mystic trees flourished. And man saw that this was good. And the evening and the morning were the third night.

Man also said: Let there be mystical stars in my sky, and let them divide knowledge and ignorance, day and night! And it was so done; and man made two splendid divinities; a greater for the initiated, and a lesser for the common people, and small gods numerous as the stars. And he placed them in the asylum of his sky, to rule the earth and to divide knowledge and ignorance. And man saw that this was good, and the evening and the morning were the fourth night.

Man also said: Let the clouds bring forth flying dragons and fantastic animals. And the clouds brought forth monsters to terrify children, and winged devils. And man blessed them, saying: Increase and multiply, and fill heaven and earth; and man set in turn upon his altars all the animals of earth. And the evening and the morning were the fifth night.

Man then adored animals and reptiles of every kind; and having seen that this throve with him, he said: Let us make a god to our own image and likeness, and let him be King of the mythological leviathans, of the celestial monstrosities, and the colossi of hell. And man created God to his own image and likeness, and said to Him: Grow and multiply Thy images: I give thee the empire of heaven and the domain of earth. And it was so done; and man saw all that he had created, and it was very good. And there was an evening, and there was a morning, which were the sixth night.

This occult Genesis was thought out by Moses before writing his own, and here is how he must have reasoned. Matter is the external form of mind, and it reacts on intelligences. Harmony results from the analogy of these two contraries. In the mind of man, which wars against matter, the laws of progress are analogous to those of progress and motion in matter itself. Therefore, the creation of the world outside of God must be parallel to that of the conception of God in man. And it is thus that, taking for numerical basis the sacred triad and its duplication, which signifies its reflection, Moses wrote his cosmogony of six days, analogous to the six great nights of human initiation into all religious mysteries. This key of revelation is also that of all religious practices, and of their influence on the civilizations and destinies of men. We will explain our meaning. The action of thought on form and the reaction of form on thought being given, it must be concluded that exterior objects act on man, or react on him as much as he can act on them. Man, following his divine ideal, builds a temple, then he is influenced by the temple he has made, and cannot enter it without remembering his God. The vague ideal has taken a shape, a body, and it becomes a visible and palpable reality. Must it be said that man deceives himself? Yes, doubtless, in all defects that the form attributes to his ideal, but not in all that it realizes of perfection and truth. Thus, religion has made forms of worship which create that piety which is the strength of religion. Religious ceremonies are transcendental Kabbalistic practices, and proscribed magic would not be so dangerous except by the power of which it can avail itself in imitating them.

Religious observances are the Word in action. The man who performs them is, with or without his will, taken possession of by a doctrine when he fulfils its rites. If Julian could forsake Christianity, it was because he never practised it of his free will, and because also he was secretly addicted to the Hellenic ritual. The Church has full knowledge of this power, and it is for this reason that she less apparently concerns herself in interior sentiments than in exterior observances. Confess, she says, and go to Church; the rest will come of itself.

It is certain that the devotees of Black Magic evoked and saw the devil, thus giving form and actuality to the ideal of absurdity itself. The authentic reports of numerous magical prosecutions do not permit us to doubt this. The exaltation which produces vision is contagious, and propagates itself with the rapidity of electricity in all those whose mental strength does not protect them against this natural influence. Thus the so-called spiritual phenomena in America are to be accounted for. So also all serious theologians agree in declaring that a vision proves nothing in doctrinal matters. Such a declaration of the masters should warn the uninitiated against supernatural revelations and prophecies based on visions.[1] The great and unhappy Emperor Julian had the misfortune to believe sincerely in his gods on the faith of the apparitions procured him by Jamblichus and Maximus of Ephesus. This completely Jewish or Christian credulity placed him at the mercy of new enthusiasms, stronger and more widespread than his own, and he was overwhelmed and borne away by their current.

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[1] See Note 14.

There is a story told of St Louis, the king, which does him infinite credit. He was sought out one day in great haste and invited to witness a miracle occurring at that time in his chapel. Christ had become visible in the Host, and had manifested His presence before a multitude of witnesses. "Why should I go?" asked St Louis; "I believe in the real presence of Jesus Christ in the sacrament because I do not see it; if I saw it, I should be unable to believe any longer."

A public miracle is a proof of exaltation, and, consequently, of collective folly; it produces faith only as the pest produces the pest. The folly of the Cross, as St Paul calls it, was merely a homeopathic remedy for the riotous and luxurious insanities of the age of the Caligulas and Neros. The fasts of the Stylites were only a deliberately unreasonable reaction from the suppers of Claudius and the feasts of Trimalcyon. St Anthony protested against Petronius, and the unclean animal which served him for a dog was the living satyr of Roman morals during the Decline. So Seneca, at the feasts of Nero, praised and envied the austerities of Diogenes, and St Anthony in his desert dreamed epics of intoxication and debauchery which shamed the inventions of Tigellinus. Harmony results from the analogy of contraries.

Exaltation is produced by physical means, which are—1, Continued and periodical tension of the mind. 2, Fasting. 3, Images and pictures. 4, Music and chants analogous to the object of enthusiasm. 5, Fumigations and perfumes. Who then will be astonished if pious people are subject to revelations and ecstacies? But it is also true to say that by the same means we may attain to the intuitive vision of Kichatan, Pimpocau, or Parabavastu, see even the hideous phantom which is the synthesis of all false Gods, Satan. From this it follows that forms of worship are all essentially magical, as we have said, and that religious practices are a means of producing ecstacy; now the natural phenomena of ecstacy are what the vulgar habitually look on as miracles. These phenomena are—1, Insensibility to all pain and injury. 2, More or less lucid vision or somnambulism. 3, Extempore eloquence and knowledge infused by over-excitement and by direct communication with the common medium of the thoughts of others. 4, A fluidic superabundance capable of operating extraordinary effects, such as the immediate communication of ecstacy in all its phases, instantaneous cure of certain affections, apparent suspension of some natural laws, that of gravity, for example, which daily happens in America and elsewhere, when tables are seen to rise up and remain suspended in the air while no one is touching them. Similar phenomena are known to have been produced at the time of the convulsionaries of the cemetery of St Médard. Ecstatic women were lifted from the earth; even the foes of Jansenism bear witness to the fact, though they attribute the miracle to the devil, and cite in proof the immodesty of such aërial ascensions, where, as it is asserted in the controversies of the time, women's clothes were raised and rolled up of themselves contrary to all physical laws, during the ascensional motion of the convulsionary's body. Does not this complication of the miraculous prove the presence of a natural agent, of a motive power brought into action by the over-excitement not only of one person but of a whole circle of enthusiasts? Nature is invariably the producer of miracles; fanaticism profits by them, science explains them; it is for wisdom to make use of them for the triumph of reason and progress.

III.—Kabbalistic Classics—The Talmud and Talmudists.

The importance of the Talmud, denied with derision by the ignorance of Christians and blindly sustained by the superstition of the vulgar among the Jews, rests entirely on the great and immutable truths of the sacred Kabbalah. The Talmud, the name of which is composed of the sacred Tau and a Hebrew word which means instruction, contains seven distinct parts which science should be careful not to confound—The Mischna or Talmud of Jerusalem, the two Ghemara or Talmud of Babylon, the Thosphata or additions, the Berichta or appendices, the Maraschim or allegorical commentaries, and the Haggada or traditional histories.

The Talmudists, compilers of this multifarious work, belonged to three classes of rabbins, whose successive authority has preserved, interpreted, and annotated the primitive texts. These were the Tenaimes or initiates, the Amoraimes or vulgar disciples of the former; then came the Massoretes and the Chachamines, blind preservers of texts, systematic calculators of signs, the absolute value of which they did not know, doctors who no longer saw the Kabbalah save in some mathematical diversions of a misunderstood Gematria and an inadequate Temurah. With the Jews, as with the Christians, the tendency of the official church or synagogue has always been directed towards the materialization of signs, to substitute the hierarchy of temporal influence for the hierarchy of knowledge and virtue. Thus, previously to Christ's advent, prophecy, representing initiation and progress, had always been in open conflict or secret hostility with the priesthood; so also the pharisaism of the time of Jesus persecuted the new Essenian school of which He was the founder, and opposed itself later on to the more liberal teachings of the disciples of Hillel and Chamaï. Later still, the Kohanimes were again hostile to the initiated Israelites of the Alexandrian school, and the synagogue of Chachamines and Massoretes only left the Kohanimes or excellent masters in peace, thanks to an occultism which was doubtless one of the secret roots of Masonic institutions during the darkness of the Middle Ages. It is not, then, from the official synagogue that we must demand the keys of the supreme Kabbalah and the concealed sense of the Talmud; the present representatives of ancient Biblical theology will tell you that Maimonides, the great light of Israel, not only was no Kabbalist, but regarded the study of the Kabbalah as useless or dangerous. Maimonides, notwithstanding, venerated the Talmud, and thus resembled the Utopians in mysticism who reject Christianity while adoring the Gospel. Never at any period have inconsistencies dismayed the human mind!

If the Talmud had not been originally the great Kabbalistic key of Judaism, its existence, and the traditional veneration of which it is the object, would be incomprehensible. In fact, a text of the Israelite catechism imposes on all the Jewish faithful the consideration of the Talmud as the classical and authentic storehouse of Jehovah's secret laws, reserved by the wisdom of Moses for the traditional teaching of the sacerdotal tribe. We know, besides, that the body of this occult philosophy is positively what all serious initiates have considered the harmony of the Kabbalah. So the key of this science, which alone opens all the secret doors and enables us to penetrate all the profundities of the Bible, may be equally adapted to the mysteries of the Talmud—another conventional Bible fabricated only for testing the biblical keys. For this reason the Talmudists, anxious to show the allegorical sense of certain absurd passages in the sacred books, surpassed this absurdity itself, and gave as the explanation of an improbable text a completely impossible commentary. Here is an example of their method:—

The author of the allegorical book of Job represents blind force under the emblem of two monsters, one of whom is terrestrial and the other marine, and he names them respectively Behemoth and Leviathan. Doubtless, it is not without a Kabbalistic meaning that he employs the number 2, or the duad, for blind force is always in competition with itself through the fatal or providential law of equilibrium, and just as, in the eternal generation of things, harmony results from the analogy of contraries, so in titanic excess of power, harmony is preserved or re-established by the antagonism of two equal forces. This is what the author of the book of Job intended to convey, and this is how the Talmudists surpassed his fiction.

"Elohim permitted the sea to produce a master for itself and the earth likewise a king. The sea brought forth Leviathan and the earth Behemoth from its lacerated womb. Leviathan was the great sea-serpent, and Behemoth the cherub with immense horns. But soon Leviathan so filled the sea that the waters cried out to Elohim, unable to find refuge. The earth lamented on her part, being ground under the feet of Behemoth and despoiled of all verdure. Elohim took pity on them, removing Leviathan from the sea and Behemoth from the earth. And He salted them to preserve them for the feast on the Last Day. Then shall the elect eat the flesh of Leviathan and of Behemoth, which will be found delicious because the Lord Himself hath preserved and prepared it."

Where is Voltaire to deride this monstrous salting, to laugh at this god-cook, and at this festal consumption of frightful mummies? We frankly grant him that rabbinical allegories often shock good taste and that fine flower of literary polish which their authors neither knew nor could divine. But what will scoffers say if by the fable of Leviathan and Behemoth they can be made to understand the solution of the enigma of evil? What would they answer were it said to them—The devil of Christianity represents the blind excesses of vital force, but Nature preserves and maintains equilibrium; monstrosities themselves have their cause and serve sooner or later for the nourishment of universal harmony. Fear not, therefore, phantoms; all that is above man must be more beautiful and better than man; below him is the beast, and the beast, however overgrown he may be, must be either the help or the pasturage of man! Cowardly children, fear no more that the devil will eat you! Be men, and it is you who will eat the devil, for the devil, that is, the spirit of absurdity and unintelligence, can never raise himself above the animal. This is what we are to understand by the final and Kabbalistic banquet of Behemoth and Leviathan!

Picture now, a Kohanimic or Massoretic commentator, taking the Talmudic allegory on facts literally, establishing, for example, that the moon is the saltery of the Eternal Father, that He transported Leviathan and Behemoth thither after He had opened and salted them, and then you will have some notion of the Talmud's compilation, of its veiled lights and ingenuous errors.

The first Talmud, the only truly Kabbalistic one, was collected during the second century of the Christian era by the last chief of the Tenaims, Rabbi Jehuda-Hakadosch-Hanassi, that is, Juda the most holy and the prince. The names of Kadosch and prince were given to the great initiates of the Kabbalah, and are preserved among adepts of occult Masonry and the Rose-Cross. R. Jehuda composed his book according to all the rules of supreme initiation; he wrote it within and without, as Ezekiel and St John have it, and he indicated its transcendental sense by the sacred letters and numbers corresponding to the Bereschit of the first six Sephiroth. The Mischna consists of six books, named Sederim, and these in order and subject correspond to the absolute signs of Kabbalistic philosophy, as we are about to explain.

We have already said that the Kabbalists do not define God but adore Him in His manifestations, which are idea and form, intelligence and love; they suppose a supreme power based on two laws, which are stable wisdom and active intelligence, in other terms, necessity and liberty. It is thus that they form a primal triangle conceived in the following manner:—

Kether, *the Crown.*

Binah, *understanding.* Chocmah, *wisdom.*

Then, as a reflection of this supreme conception in our own ideality, they establish a second triangle in an inverted sense. Absolute justice, corresponding to supreme wisdom or necessity, absolute love, corresponding to active intelligence or liberty, and supreme beauty, which results from the harmonies of justice and love, corresponding to divine power.

Gedulah, *Love.* Geburah, *Justice.*

Tiphereth,
Beauty.

By joining and interlacing these two triangles there is formed the Burning Star or Solomon's Seal, that is, the complete expression of the theological philosophy of Bereschit, or universal Genesis.

On this basis R. Jehuda establishes the divisions of his work. The first book, or Sederim, corresponding to the notion of Kether, is entitled ZERAIM, the seeds, because in the notion of the Supreme Crown is contained that of the fructifying principle and of universal production. The second book corresponds to the Sephira of Chocmah; it is entitled MOED, and treats of sacred things in which nothing must be changed because they represent eternal order. The third book, in correspondence with Binah, liberty or creative power, treats of women and the family, and bears the name of NASCHIM. The fourth book, inspired by the idea of Geburah or justice, treats of crimes and their punishment; its title is NAZCHIM. The fifth book, corresponding to Gedulah, that is, to mercy and love, is entitled KADOSCHIM, and treats of consoling beliefs and things holy. Finally, the sixth book, analogous to the Sephira of Tiphereth, contains the most hidden secrets of life and the morality which concerns it; it treats of purifications, that is, of spiritual medicine, and bears the mysterious name of THAROTH or TAROT, expressing in itself alone all the concealed sense of the symbolic wheels of Ezekiel, and the name of Thorah, still given by the rabbins to the whole of Scripture. At the head of the Mischna, Rabbi Jehudah-Hakadosch-Hanassi, places the tradition of the old Jewish sages—the proverbs and maxims of Solomon's successors in the study of sovereign wisdom.

"By three things does the world subsist," said Simon the Just, "by the teaching of the law, the obligations of the cultus, and works of mercy." So we have once more the Kabbalistic triangle, the fixed law, progressive religion, and charity, which is the common life and reason both of law and cultus.

Antigonus has said—"Be not as the servant who obeys for recompense; let your reward be in your obedience itself, and be the respect of things above inherent in you." There is nothing superstitious in this, and it should be pondered over by a number of Catholics.

"The journey is short," said R. Tarphon, "the need is great, and the workmen are idle, but they will not gain less abundantly the meed of their day's labour; the Master answers for them, and his activity supplements their indolence." Promise of salvation to all, bold denial of sin and misery, responsibility of Providence, which excludes the notion of chastisement in the temporal necessity of suffering, suffering being looked on only as a spur to human indifference.

Akabiah said—"Know these three things well and thou wilt never sin—whence thou comest, whither thou goest, and unto whom thou art responsible." Here are three things which must be known in order to be never more guilty of deliberate sin. He who knows them will sin no more; otherwise he would be insane. He who does not yet know them cannot sin—how, in fact, can we fail over duties of which we are ignorant?

Such are the maxims collected by Judas the holy and princely at the head of the book of seeds or universal principles. He proceeds afterwards from the figurative to the positive, and treats of agriculture. Here Volney and Dupuis would discover the calendar in the highest mysteries of Judaistic religion, and why should not the calendar be found there? Does not the Crown of Kether correspond to the crown of the year, and are not religious festivals the visible jewels of that diadem of supreme belief? But the transcendent philosophy of the Talmud leaves far behind all the superstitions of materialized faiths. He who says—"I will sin and the day of pardon will absolve me, makes void the day of pardon, and will by no means be absolved from his wilful wickedness."

"Sins," say the Talmudists once more, "when they are between man and God can be absolved by God on the day of pardon, but when they are between man and man, that is, when they concern justice between brothers, man only can remit them by declaring before the law that restitution has been made." This is magnificent and needs no commentary.

Such is the wisdom which presides over the festivals of Israel described in the second book of the Talmud of Jerusalem, so closely connected with the first, since the one treats of the culture of fields and souls, the other of the cultus of God and of the symbolic calendar. The third book, or Sederim, is more particularly consecrated to women and the fundamental basis of the family. Talmudic jurisprudence does not divide man from woman, and does not seek, by irritating questions of respective equality or superiority, to establish antagonism in love; for Kabbalists, woman is neither the equal, nor servant, nor mistress, nor companion of man; she is man himself, conceived from the maternal or affectionate standpoint; woman possesses all the rights of man in man, and man respects himself in woman. "Never, therefore, let human folly divide those whom divine wisdom has pleased to unite, and woe to those who live single!" The questions of female emancipation and social equality are, in fact, the dreams of celibate women, and from the standpoint of natural law the celibate is a monstrosity. "O, soul of my soul, heart of my heart, and flesh of my flesh," said an initiate in the mysteries of the Mischna, with characteristic oriental pomposity, "you speak of becoming my equal! you would therefore become other than myself; you would tear your heart from mine, you would make two of those who are one; and just as God formed thee from the very bone and flesh of my body, you would draw something monstrous out of you to complete yourself and replace me in your nature. But when you are my rival in love, will you ever be my equal in desolation and regret?"

"The altar weeps," said a Talmudic rabbin, "when the husband and wife separate."

The fourth book of the Mischna, on injustice and compensation, is a collection of civil laws far superior to any code of the Middle Ages, and it is to the source of this secret legislation that the preservation of Israel through so many persecutions must be referred, as also its emancipation by industry, which is the final material term of civilization, and the safeguard of all the political rights so painfully and completely recovered in our own days by the reinstated children of the old Jewish pariahs.

The books entitled Kadoschim and Tharoth complete by their details the body of the great Jewish traditions. Wide is the distance between this splendid work of initiation and the commentaries of the two Ghemara, or the Aristotelian legislation of Moses Maimonides, who was, nevertheless, an erudite doctor and great man, but he was prejudiced against the Kabbalistic keys of the Talmud by his horror of superstition and his reaction against mysticism. In his "Guide to the Lost," and in his "Eight Chapters," he directs Talmudic traditions to the common laws of nature and reason; then in the *Jad Hacksaka* or "Assistance," he welds Jewish belief into a symbol of thirteen articles, which is a masterpiece of simplicity and reasonableness, but, unconsciously to Maimonides himself, it is so connected with pure Kabbalistic principles, that the first thirteen keys of the Tarot precisely correspond by their Kabbalistic signs to the thirteen fundamental articles of the symbol of Maimonides.

Masonic associations were formed in this writer's time; they collected the traditions lost to the Jews and proscribed by the Christians, for the very name and attributes of masonry have reference to the reconstruction of the Temple, that universal dream of the Kabbalah. "The reign of Messiah will come," said one of the fathers of the synagogue, "when the people shall be for ever delivered from the oppression of the kings of the earth."

"There is no true Israelite," said another master, "for whom the Temple is not an immediately realizable edifice, for he reconstructs it in his heart." The Temple was, therefore, a social Utopia, and a symbol of perfect government founded on the democratic hierarchy of merit and intelligence. The Templars, initiated in the East into this doctrine, were, therefore, real and dreadful conspirators, whom popes and kings were obliged to exterminate in order to secure their own existence. Then came the French Revolution, which confounded in a universal chaos the memories of the Amoraimes, the hopes of the Joannites, and the initiations of Freemasonry. The spirit of the Ruins had breathed, and the rebuilders of the Temple left their plans, squares, and compasses in the debris.

The Temple, nevertheless, should and will be rebuilt, for human intelligence eventually attains its ends, and a perfect and rational Logos has never been articulated and repeated through the ages without creating, sooner or later, its realization in proportion to the largeness of its aspirations and the exactitude of its calculations.[1]

IV.—Kabbalistic Dogmas.

(Extracted from the Collection of Pistorius, and interpreted by Éliphas Lévi.)

1.

Novem sunt hierarchiæ.

The hierarchic number is nine.

For the explanation of this dogma see p. 158, *et seq.*

2.

Schema misericordiam dicit, sed et judicium.

The divine name signifies mercy, but also judgment.

The Infinite Being when exercising his power upon the finite must necessarily chastise to correct and not to avenge himself. The strength of the sin does not exceed that of the sinner, and if the punishment be greater than the offence, he who inflicts it becomes executioner and is the real criminal, who is wholly inexcusable and himself alone deserving of eternal punishment. Any being who is tortured above measure, enlarged by the infinitude of his suffering, would become God, and this is what the ancients represented in the myth of Prometheus, immortalized by the devouring vulture, and destined to dethrone Jupiter.

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[1] See Note 15.

3.

Peccatum Adæ fuit truncatio Malchuth ab arbore sephirotica.

> The sin of Adam is the separation of Malchuth from the Sephirotic tree.

To attain a personal and independent existence man was forced to detach himself from God. It is this which takes place at birth. The child who comes into the world is a spirit loosened from the bosom of God to go forth and partake of the fruit of the tree of Knowledge and to enjoy liberty. For this reason God gives him an apron of flesh. He is condemned to death by that very birth which constitutes his sin, but by the sin which emancipates him, he compels God to redeem him, and makes conquest of true life, which is impossible without liberty.

4.

Cum arbore peccati Deus creavit seculum.

> The tree of the trespass was the instrument of the world's creation.

The passions of man impel him to the battle of life, but they would also hurry him to destruction had he not reason to overcome and restrain them. Thus he creates virtue within him, and this is moral force, for which temptations are necessary. It is for this reason, according to the Zohar, that God made a fissure in the absolute in order to create the relative. Time seems a lacuna in eternity, and it is said in the Bible that God repented the making of man. Now, one only repents of a fault, and the creation is, so to speak, the sin of God himself.

5.

Magnus aquilo fons est animarum.

The great North-wind is the font of souls.

Heat is indispensable to life. Nations migrate from north to south, and inert souls thirst for activity, to find which they come into the world. They are cold in their primal inaction, because their creation is incomplete. Now, man must co-operate in his creation; God begins, but he himself must finish it. If he passed not through birth to death, he would slumber absorbed in the eternity of God, and would never be the conqueror of his own immortality.

6.

Cœlum est Kether.

The Heaven is Kether, or the Crown.

There is no name among Kabbalists by which the Supreme King is designated; they speak of the Crown only, which proves the existence of the King, and they say that this Crown is Heaven.

7.

Animæ à tertio lumine ad quartam descendunt, inde ad quintam ascendunt. Dies unus. Post mortem noctem sub-intrant.

Souls, the daughters of the third light, descend to the fourth; thence they go upward to the fifth; and this is one day. After death they pass into night.

In God, as in humanity, the number three signifies generation and love; this is the third person, or divine conception, and it is described by the Kabbalist as the third light, whence souls descend to enter into the fourth, namely, natural and elementary life. Hence they must raise themselves to the fifth, which is the pentagrammatic star, symbol of the quintessence and of the will which rules the elements. Afterwards, the Kabbalist compares an existence to a day followed by a night, and thus foreshadows an awakening, upon which a new existence supervenes.

8.

Sex dies Geneseos sunt sex literæ Bereschith.

The six days of Genesis are the six letters of the word Bereschith.

9.

Paradisus est arbor Sephiricus. In medio magnus Adam est Tiphereth.

Paradise is the Sephirotic tree; the great Adam who is in the centre is Tiphereth.

10.

Quautor flumina ex uno fonte. In medio unius sunt sex et dat decem.

The four rivers of Eden issue from a single source, in the middle of which there are six, and the whole equals ten.

These three dogmas exhibit the allegorical nature of the history of the Terrestrial Paradise, which signifies truth on earth. The description given in the Bible of this garden contains the sacred numbers of the Kabbalah. The history of the world's creation, which precedes the account of Eden, is less a history than a symbol expressing the eternal laws of creation, the synthesis of which is contained in the six hieroglyphical letters of the word Bereschith.

11.

Factum fatum quia fatum verbum est.

A fact is a fatality because a fatality is a reason.

A supreme reason governs all, and hence there is no fatality; all which is must be; all which happens ought to take place. An accomplished fact is irrevocable as destiny, but destiny is the reason of the Supreme Intelligence.

12.

Portæ jubilæum sunt.

The gates are a jubilee.

There are fifty gates of knowledge, according to the Kabbalists, that is to say, a classification in general according to five series of ten particular sciences, which together constitute general and universal science. Having passed through each of these five series the sage enters into the joy of true knowledge, represented by the great jubilee, which takes place once in fifty years.

13.

Abraham semper vertitur ad austrum.

Abraham always turns towards the south wind.

In other words, towards the wind which brings the rain. The doctrines of Abraham, those, namely, of the Kabbalah, are invariably fruitful doctrines. Israel is the race of real ideas and of productive labour. Preserving with admirable patience the instruction of suffering truth, toiling with rare sagacity and untiring industry, the people of God must accomplish the conquest of the world.

14.

Per additionem He Abraham genuit.

It was by the addition of the *He* that Abraham became a father.

Abraham was originally Abram. God, says the Bible, added a *He* to his name when promising that he should become the father of many nations. *He* is the feminine letter of the divine Tetragram. It represents the Word and the fecundity thereof; it is the hieroglyphic sign of realization. The doctrine of Abraham is absolute, and its principle is essentially realistic. The Jews are no dreamers in religion; they think, and their activity tends always to multiplication, not only as regards the family, but the wealth which nourishes the family, and permits the increase thereof.

15.

Omnes ante Mosem per unicornem prophetaverunt.

All the prophets who preceded Moses prophesied by the unicorn.

That is to say, they beheld only one side of truth. The horn in Hebrew symbolism signifies power, especially the power of thought. The fabulous unicorn represents the ideal; on the contrary, the bull, or cherub, is the emblem of the force which exists in reality. For this reason Jupiter Ammon, Osiris, and Isis are represented with two horns upon their brows; Moses also appears with two horns, one of which is the trumpet of the Word, and the other the cornucopiæ.

16.

Mas et fœmina sunt Tiphereth et Malchuth.

Man and woman are the beauty of God and his kingdom.

Beauty reveals God. By her beauty Nature proves herself the daughter of God. The beautiful has been defined to be the splendour of the true; this splendour enlightens the world and constitutes its *raison d'être.* This beauty is the ideal, but the ideal is true only in proportion as it is realized. The divine ideal is like the spouse of nature, who impassions her and makes her a mother.

17.

Copula cum Tiphereth et generatio tua benedicetur.

Espouse supreme beauty, and thy generation shall be blessed.

When marriage is holy the posterity will be also holy. Children are born vicious when they are conceived in sin. Love must be raised and ennobled in order to sanctify marriage. If human beings in their union give way to an instinct which is theirs in common with the animals, they bring forth animals in human shape. True marriage equally unites souls, spirits, and bodies, and then blessed are the children born of it.

18.

Dæmon est Deus inversus.

The devil is God upside down.

The devil is the antithesis of God, and had he a real existence there could certainly be no God. Jesus said: The devil is a liar like his father. Now, who is the father of the devil? The father of the devil is falsehood. The devil denies what God affirms, the consequence of which is that God denies what the devil has the audacity to affirm. The devil affirms his own existence, and by making good triumph invariably, God gives Satan an eternal denial.

19.

Duo erunt unum. Quod intra est fiat extra et nox sicut dies illuminabitur.

Two shall be one. That which is within shall produce itself without, and the night shall be enlightened like the day.

God and nature, authority and liberty, faith and reason, religion and science, are eternal principles which no one has yet been able to conciliate. They exist notwithstanding, and as they cannot destroy one another it is above all necessary that they should enter into harmony. The method of their reconciliation consists in their clear distinction and the equilibration of one by the other. Shadow is indispensable to light; the nights mark and measure the days. Let the woman beware of seeking to change herself into man; let the man beware of usurping the empire of woman; may both unite to complete each other! The more woman remains woman, the more she deserves the love of man; the more that man is manlike, the more does he inspire confidence in the woman. Reason is man, faith is woman. Man must leave woman her mysteries; woman must leave man the independence which he loves to sacrifice to her. Never let the father dispute the mother's rights in her maternal domain, nor ever let the mother invade the paternal sovereignty of the man. The more they respect one another, the more closely will they be united. Herein is the solution of the problem.

20.

Pœnitentia non est verbum.

To repent is not to act.

True penitence does not consist in either regrets or tears. Discovering that we have done wrong, we must go back at once and do rightly. If I have taken a false road, to what purpose shall I strike my breast and fall weeping like a child or a coward? I must return upon the path and run to make up for lost time.

21.

Excelsi sunt aqua australis et ignis septemtrionalis et præfecti eorum. Sile.

The queen in the South is water, and in the North fire (*sic*). Be silent about this arcanum.

Be silent because the masters ordain it. Let us add merely to their formula what may serve to explain it. Harmony results from the analogy of contraries. Contraries by means of harmony are governed by contraries. The king of harmonies is the master of nature.

22.

In principio, id est in Chocmah.

In the beginning, that is to say, in wisdom.

Wisdom is the principle of all which exists eternally; by her all begins and ends, so that when sacred Scripture speaks of a beginning it signifies the eternal wisdom. In the beginning was the Word, that is, the Word was in the eternal wisdom. To suppose that God decided to create after an eternity of inaction, is to suppose two monstrous absurdities — 1, an eternity which ends; 2, a God who changes. The word *Bereschith*, which begins Genesis, literally signifies in the head, or by the head, otherwise, in or by thought, and this in God is eternal wisdom.

23.

Viæ æternitatis sunt triginta duo.

There are thirty-two ways which lead to the Eternal.

These are the ten numerals and the twenty-two letters. Absolute conceptions are attached to the ten numerals, as being to unity, equilibrium to the duad, generation to the triad, &c. In Hebrew, letters represent numbers; combinations of letters give combinations of numbers and also of ideas, which follow closely the evolutions of numbers. For this reason occult philosophy is an exact science which may be called the arithmetic of thought. The secret book which is used in these combinations is the Tarot, composed of twenty-two allegorical figures of letters and numbers and of four series of ten, each having symbols analogous to the four letters of the Divine name, or tetragrammatic *Schema.* These series can each be reduced to nine, for, as a fact, there are only nine characters, the tenth being the repetition of unity. Four times nine will produce thirty-six, the number of Solomon's talismans; on each talisman were two mysterious names, making up the seventy-two names of the *Schemah hamphorasch.*

24.

Justi aquæ, Deus mare.

The just are the waters; God is the sea.

All waters pass into the sea, and thence all derive, but all waters are not the sea. Thus, also, spirits come from God and return to God, but they are not God. The universal spirit, the living universe, the idol of the pantheist, is not God. The infinite being, quickened by an infinite life, reveals but is not God. As the principle of being and of all beings, God cannot be identified with being nor with any beings. What then is God? He is the incomprehensible without which nothing can be comprehended; he whom faith affirms without beholding to provide science with a foundation; the light invisible of which all visible light is the shadow; he of whom man's genius dreams eternally while conscious of being the dream of his dream. Man makes God in his image and likeness and then exclaims: "It is thus that God has created me." So also does God become man; so man becomes God. Seek God in humanity, and we shall find humanity in God.

25.

Angeli apparentiarum sunt volatiles cœli et animantia.

The birds of heaven and the beasts of earth are the angels of the outer form.

Animals are innocent and their quality of life is fatal; they are the slaves of the outer and lower nature, as the angels are servants of the divine and superior nature; they bear analytical figures of the thought which synthetizes in man; they represent the specialized forces of nature; they came into the world before man that they might announce his coming to the world, and they are the ministers of his body as the angels of heaven of his soul. That which is above is as that which is below, and that which is below is as that which is above. The series diffuses harmony, and harmony results from the analogy of contraries.

26.

Literæ nominis sunt Danielis regna.

The letters of the Tetragram are the Kingdoms of Daniel.

The animals of Ezekiel represent celestial forces; those of Daniel typify the powers of the earth. They are four in number, corresponding to the elements and the cardinal points. The Eden of Moses, a circular garden divided into four parts by four rivers flowing from a central source; the circular plain of Ezekiel (*circumduxit me in gyro*) quickened by the four winds; and the sea of Daniel with its circular horizon possessed by four animals; are symbols that are analogous to one another, and are contained in the four hieroglyphic letters which compose the name of Jehovah.

27.

Angelus sex alas habens non transformatur.

The angel with six wings is never transformed.

There is no change for the mind which is equilibrated perfectly. The symbolic heavens are three in number—the divine heaven, the philosophical heaven, and the natural heaven. The wings of true contemplation, those of enlightened thought, and those of science in conformity with actuality, such are the six wings which give stability to the mind, and prevent them from mutation.

28.

Literæ sunt hieroglyphicæ in omnibus.

The sacred letters are perfect hieroglyphs which express all ideas.

Hence, by the combination of these letters, which are also numbers, are obtained combinations of ideas which are always new and always rigorously exact, like the operations of arithmetic. This is the signal wonder and the supreme power of Kabbalistic science.

29.

Absconde faciem tuam et ora.

Hide thy face in praying.

This is the habit of the Jews, who, for greater recollection in their devotions, cover their head with a veil which they call thalith. This veil is of Egyptian origin and resembles that of Isis. It signifies that holy things must be concealed from the profane, and that our account for the secret thoughts of our heart is to be rendered to God alone.

30.

Nulla res spiritualis descendit sine indumento.

No spirit ever descends without a garment.

The garments of the spirit have reference to the media through which it passes. As it is the lightness or heaviness of bodies which causes them to rise or to fall down, so the spirit clothes itself to descend and unclothes itself to go upward. We cannot live in water, and spirits disencumbered of their terrestrial bodies could not live in our atmosphere.

31.

Extrinsecus timor est inferior amore, sed intrinsecus superior.

Fear is outwardly inferior to love, but love inwardly is inferior to fear.

There are two kinds of fear, that which is interested and that which is disinterested, the fear of punishment and that of evil. Now, the fear of evil being the love of justice, quite pure and disinterested, is more noble than selfish love in those who do good only from the desire of reward.

32.

Nasus discernit proprietates.

Properties are discerned by the nose.

In the symbolism of the Zohar, the divine longanimity is represented by the length of the nose given to the allegorical image of God. Humanity, on the contrary, is depicted with a short nose, because it understands little and is irritated easily. To have a nose, in common parlance, signifies to possess skill in judgment and tact in the conduct of life. The scent of a dog is a kind of divination. Presentience is in a way scenting out.

33.

Anima bona, anima nova filia Orientis.

The good soul is a soul coming newly out of the East.

There are two kinds of goodness—the original goodness which is innocence, and that which is acquired by virtue. The new soul, daughter of the East, is pure like the day in its dawning, but it must pass through trial wherein its splendour will tarnish, and afterwards it must purify itself by sacrifice. Will all this be accomplished in one or in many incarnations? It is difficult for us to know this. We shall elsewhere indicate our reasons for regarding a number of incarnations as impossible, and we may add that they have never been recognised by Kabbalists of the first order. Instead of reincarnation they admit the embryonic state, that is, the intimate union of two souls, one already passed away and the other still living on earth, that which has died having still duties to accomplish in this world and thus performing them by the intermediation of the person who is alive. In this manner personalities remain intact, and Elias, without ceasing to be Elias, may live again in John the Baptist. So Moses and Elias appeared upon Tabor as colleagues of Jesus Christ, but to say that Jesus was an incarnation of Moses would be to efface either the person of Moses or that of Jesus.

34

Anima plena superiori conjungitur.

When a soul is complete, it unites with a superior soul.

Souls unite by means of thought and love without any regard to space. From sun to sun, from universe to universe, they can not merely correspond but be present one to another. According to the rabbins, the phenomena of the embryonic and guardian states are accomplished after this manner. We have explained what they understand by the first; the second is the assistance extended by a liberated soul to a soul in punishment, the assumption of a struggling spirit by a glorious and triumphant spirit—in other words, that of a saint who constitutes himself the guardian angel of a just man. These are beautiful and consoling hypotheses, deduced from the doctrine of the solidarity of souls which is a consequence of their collective creation and existence.

35

Post deos rex verus regnabit super terram.

When there are no longer false gods a true king shall reign upon the earth.

Idolatry is the cultus of arbitrary despotism, and the kings of this world are made in the likeness of the gods which the earth adores. A god who infinitely chastises finite beings after having created them fragile and having imposed on them a law which contradicts all the tendencies of their nature, without having clearly announced the law itself to all, such a god gives authority to all the barbarities of autocrats. Men will have equitable monarchs when they shall conceive a just god. Beliefs form opinion, and it is opinion which consecrates powers. The divine right of Louis XI. was in true correspondence with the God of Dominic and Pius V. It is to the God of Fénelon and Saint Vincent of Paul that we owe modern philanthropy and civilization. God advances when man makes progress; when he rises, God increases; then the ideal which the world has made unto itself reacts in turn upon the world. The radiation of human thought arrested upon the divine objective reflects back on humanity, for the objective is simply a mirror. This reflection of the ideal becomes the light of the actual world. Manners take their shape from faith, and politics are the result of manners.

36

Linea viridis gyrat universa.

The green line circles about everything.

In their pantacles the Kabbalists represent the divine crown by a green line which encompasses all the other figures. Green is the alliance of the two chief colours of the prism, yellow and blue—symbols of the Elohim, or great powers which are recapitulated and united in God.

37

Amen est influxus numerationum.

Amen is the influence of numbers.

This word, which terminates prayers, is, in fact, an affirmation of the mind and an adhesion of the heart. To save such an expression from blasphemy, it is indispensable that the prayer should have been reasonable. It is like a mental signature; by it the believer affirms himself and makes himself in the likeness of his prayer. *Amen* is the acceptance of an account opened between God and man. Woe to him who calculates amiss, for he shall be treated as a thief. To utter *Amen* after having formulated error is to dedicate one's soul to the falsehood personified by Satan; to utter it after the formulation of truth is to make an alliance with God.

V.—On Numbers and their Virtues.

There is one principle, one truth, one reason, one absolute and universal philosophy. Whatsoever is has its being in unity regarded as the beginning, and it returns into unity regarded as the end. Unity is the principle of numbers, of movement, and hence also of life. It is, in like manner, the synthesis of numbers, the idea of God and of man, the alliance of reason and faith. Unity may be conceived after four manners:—As universal, producing and embracing all numbers, having therefore no duality, a unity without number, absolutely necessary and incomprehensible; secondly, as relative, manifested, possessing duality; the beginning of numerical sequence; thirdly, as living and fructifying motion and life in itself; lastly, as visible and revealed in universal form. The universal unity is inconceivable; it is God. The revealed unity which in turn reveals numbers is the Word of God. The living unity is the Holy Spirit; the unity made known by universal harmony is Providence. These four unities, which are one in essence, are expressed by the letters of the Divine Tetragram. The great and indivisible unity presents itself to the mind as spiritual and material, hidden and manifested. The name of God expresses these two intellectual forms of the invisible unity by יה, and the two forms of the visible unity by וה, which reflect the first two, each letter in the second pair, as in the first, being the reflection of the other. At the bottom of the sacred Tetragram there is therefore the one letter *Jod*. Numbers exist only through unity, and are modes thereof. Above all conceptions of unity, a necessary hypothesis forces us to admit the absolute and inconceivable unity, beginning without beginning, cause uncaused, self-existent, one without equal, and thus without a second. It is manifested through changeless wisdom and ever-active intelligence. The harmony of this wisdom and intelligence constitutes the supreme power—the Divinity.

The duad is the number of the Elohim, or forces which constitute the equilibrium of universal balance. It is also in a special manner the number of woman, wife of man and mother of society. The idea of the supreme unity reflects itself in the duad. The figures of the duad are the Son, who is the splendour of the Father, and the Word, which is the form of thought; it is speech fecundated by Spirit, woman reflecting man, water mirroring the sky. It is also the manifested light. By mistaking this light for the unity itself, we come to the black duad—shadow, matter, unintelligence, hell itself. The good duad is harmonious and equilibrated; its highest expression is the incarnation, the unconfused combination of divinity and humanity, God revealed in man that man may rise to the divine life. The physical expression of the duad is the firmament which separates the waters from the waters; it is the point of fixation which rules the movements of matter. It was represented at the gate of Solomon's temple by the pillars Jakin and Bohas.

The duad is unity reproducing itself to create, and this is why the sacred allegories picture Eve issuing from the very breast of Adam. It is also the number of the Gnosis and the generative number of society and law. One is the cause, two the logos. Unity can only be manifested by means of the duad, for unity itself and the idea of unity already make two. Divinity, which is one in its essence, has two essential conditions as the fundamental basis of its being; these are necessity and liberty. Revelation is the duad—every logos is two-fold and supposes two. The ancients, in their symbols and magical operations, multiplied the signs of the duad, that its law, which is that of equilibrium, might not be forgotten. In their evocations they invariably constructed two altars and immolated two victims, a white and a black one; the operator, holding the sword in one hand and the rod in the other, should have one foot shod and the other bare. But the final hieratic secret of the duad cannot be made known; the reason, according to Hermes Trismegistus, being the stupidity of the vulgar, who would give all the immoral attributes of blind fatality to the sacred necessities of science.

We must restrain the multitude, he tells us, by the fear of the unknown, and Christ also has said, "Cast not your pearls before swine, lest trampling them under foot they turn and rend you." The tree of the knowledge of good and evil, of which the fruits are fatal, is the image of this hieratic secret of the duad, which, as a fact, if divulged, would not fail to be misconstrued, and the impious negation of that Supreme Arbiter who is the ethical cause of being would be commonly deduced therefrom. It is, therefore, in the essence of things that the revelation of this secret inflicts the penalty of death, while it is not for all this the Great Arcanum of Magic; but the secret of the duad leads to that of the tetrad, or, more properly, precedes it and is resolved by the triad, which contains the word of the sphinxitic enigma as it should have been discovered in order to save the life, expiate the involuntary crime, and establish the kingdom of Œdipus. The reproduction of unity by the duad necessarily brings us to the conception and dogma of the triad, as we have said, and we pass on to this great number, which is the plenitude and perfect logos of unity.

The triad is the number of creation; it is the light manifested in its fulness; it is the radiating Shekinah of the Kabbalists. The Divine Triad expressed by the first three letters of the Tetragram signifies Father, Mother, Love. In the primitive Christian Kabbalah, the Son has been substituted for the Mother, to remove from the Divine Idea all that suggests the subjective and passive. The human soul has its triad also, thrice repeated; it is all in intelligence, all in will, all in action, which is its word and its love. We again find the triad in the intellectual worlds of the Kabbalah—Assiah, the world of forms; Jetzirah, the world of thoughts or ideas; and Briah, the world of causes. Hierarchy is also regulated by the triad, that of celestial spirits having three orders and nine degrees. It is found further in the universal light, called Od, Ob, and Aour by the Kabbalists.

The triad is the universal dogma, and the basis of magical doctrine. It supposes an intelligent cause, a cause which speaks, and an expressed principle. The Absolute, which is revealed in speech, endows the latter wtth a significance equivalent to itself, and itself creates a third in the comprehension of this speech. Grammar invariably attributes three persons to the logos or verb. The first is that which speaks, the second that which is spoken to, and the third that which is spoken of. The Infinite Prince in creating speaks of Himself to Himself. Such is the explanation of the Triad and the origin of the dogma of the Trinity. The magical dogma is also triple. That which is above resembles or equals that which is below. Thus, two similar things, and the word which expresses their similitude, make three. In magic we have origin, realization, adaptation; in alchemy, azoth, incorporation, transmutation; in theology, God, incarnation, redemption; in the human soul, thought, love, and action; in the family, father, mother, and child. The triad is the supreme end and expression of love; two seek each other only to become three.[1]

There are three intelligible worlds which correspond one to another by hierarchic analogy:—The natural or physical world, the spiritual or metaphysical world, and the divine or religious world. From these come the hierarchy of spirits, who are divided into three orders, and in these are always subdivided by the triad. All these revelations are logical deductions from the first mathematical notions of being and number. Unity to become active must reproduce itself. An indivisible, immovable, and unfruitful principle would be a dead and incomprehensible unity. Were God one only, He would be neither Father nor Creator; were He two, there would be antagonism and division in the Infinite; He is triple, therefore, for the creation of the infinite multitude of existences and numbers from Himself and in His image. Thus, He is really one in His essence and triple in our conception, by which we also behold Him triple in Himself, and one in our understanding and our love. This is a mystery for the believer, and a logical necessity for the initiate of the absolute and true sciences. The triad issues of itself from the duad; the movement which produces two begets also three. Three is the key of numbers, for it is the first numeral synthesis; it is the triangle of geometry, the first complete and enclosed figure, the generator of an indefinite number of similar or dissimilar triangles.

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[1] See Note 16.

In the Tetragram, the triad, or He, taken at the beginning of the word, signifies divine copulation; taken at the end, it signifies womanhood and maternity. Eve bears a name of three letters, but the primitive Adam is expressed by the single letter Jod, so that the Tetragram Jehovah יהוה, should be pronounced Java. This leads us to the great and supreme mystery of magic, represented by the tetrad.

The triad resumed by unity, and with the conception of unity added to that of the triad, produces the first square and perfect number, source of all numerical combinations, and origin of all forms—the quaternary or tetrad, the *tetractys* of Pythagoras, whence all is derived. This number produces the cross and square in geometry. All that exists, whether of good or evil, light or darkness, exists and is revealed by the tetrad. The affirmation of unity supposes the number four, unless this affirmation revolves in unity itself, as in a vicious circle. So the triad, as we have already observed, is explained by the duad and resolved by the tetrad, which is the squared unity of even numbers, and the quadrangular basis of the cube, the unity of construction, solidity, and measure.

The perfect word, that which is adequate to the thought which it expresses, always virtually contains or supposes a tetrad—the idea, with its three necessary and correlative forms, then the image of the thing signified or expressed, with the three terms of the judgment which qualifies it.

A height, a breadth, which the height geometrically divides into two, and a depth separated from the height by the intersection of the breadth, such is the natural tetrad composed of two lines which are crossed. There are also four movements in Nature produced by two forces which sustain each other by their tendency in a contrary direction. Now the law which rules bodies is analogous and proportional to that which governs minds, and that which governs minds is the manifestation even of God's secret, the mystery of creation. Visible nature reveals the unseen, and secondary causes are proportional and analogous to the manifestations of the First Cause, which is thus always revealed by the cross, that key of the mysteries of Egypt and India, the Tau of the patriarchs, the divine sign of Osiris, the Stauros of the Gnostics, the keystone of the Temple, the symbol of occult masonry, the central point or junction of the right angles of two infinite triangles.

The Great Magic Agent is revealed by four phenomena, and the secret of its direction is the supreme arcanum of the sublime and ineffable tetrad of which we have treated under the title of the Great Magic Arcanum.

The number four represents perfect equilibrium, the double duad, the cubic stone, the four elementary forms of universal matter. Revelation manifests itself by four laws—the law of nature, the law of fear, the law of grace, and the law of intelligence. Spiritual progress is accomplished through four stages—penitence, faith, hope, charity. There are also four moral virtues—justice, strength, temperance, and prudence. The tetrad is symbolized by the four rivers of Eden, which issue from one source to water the whole paradise, forming the sign of the cross. It is also the number of power, and in its correspondences with humanity, it is the rebellious unity reconciled to the sovereign trinity.

By the addition of unity to the quaternary, we obtain, together and separately, the ideas of divine synthesis and analysis, and attain the number five, which is that of the soul represented by the quintessence resulting from the equilibrium of the four magical elements, and by the sublime and mysterious Pentagram. The quinary is the religious number, for it is that of Deity joined to that of the woman. In the Tarot this number is represented by the high priest or spiritual autocrat, symbol of human will, that supreme power the direction of which decides our eternal destinies.

God, man, the three worlds—natural, spiritual, and divine—again form a magnificent quinary.

The number six, or the senary, is that of initiation by ordeal; it is the number of equilibrium, and the hieroglyph of the knowledge of good and evil. It is also the number of man, for it is that of generation. As the triad expresses an absolute and complete concept, so the double ternary gives the notion of two absolutes. Under this aspect the senary is only the duad exalted and carried to its supreme power.

Thus it can represent the revolt of Satan, or the spontaneous deification of the created spirit. The number six is contained wholly, and with all its mysteries, in the first word of Genesis —*Bereschit*, and the six days of creation explain this word letter by letter. The six days of Moses are not only the genesis of nature but of mind, which is differentiated from chaos according to the progression of numbers. This number also corresponds to Tiphereth, Beauty, or the Absolute Ideal. It is the woman clothed with the sun and having the moon beneath her feet, while she strives in the pangs of childbirth. It is the reflection of God in man, and of man in God, the mutual attraction of heaven and earth. Under the empire of the septenary, it is grace and love, but without it rebellion and the Antichrist.

The number seven, or the septenary, is the sacred number of all theogonies and all symbols, because it is composed of the triad and tetrad. It represents magic power in its whole scope; it is the mind assisted by all elementary forces, it is the soul served by nature, it is the *sanctum regnum* of the *Claviculæ Salomonis*, the great biblical number, the key of the creation of Moses, and the symbol of all religion. It is also the number of Charity, which is the crown of the spiritual edifice. It is the number of rest and stability. All things proceed from seven, return into seven, and explain themselves by seven. This number was represented in the Temple of Jerusalem by the golden candlestick, which was in itself a complete and magnificent pantacle. The septenary is the entire Kabbalah.

The number eight is that of reaction and equilibrating justice. The tetrad joined to the tetrad represents form balancing form, creation issuing from creation, the eternal balance of existence. Seven being the number of the repose of God, the unity which succeeds represents man, who toils and co-operates with nature in the work of creation. It also represents the eternal, because it is eternally adding one to seven, a beginning to every end, a re-birth after every death, a dawn after every night. It represents motion, yet also, and more than all, stability; it reconciles the opposed laws of nature, explains eternity by time, faith by knowledge, God by man. For this reason it is the number of Jesus Christ, and, in like manner, it is that of justice. It is the number of eternal life, which is maintained by the equilibrium of motion. It has been in all ages the sign of great hierophants and sovereign pontiffs.

The number nine is that of initiation and prophecy, because, being composed of three times three, it represents the divine idea and the absolute philosophy of numbers, for which reason Apollonius says, that its mysteries must never be revealed. Hence, also, it is called the absolute number. It signifies complete truth, perfect initiation, the circumincession of the divine persons in Catholic theology.

The number ten is the number of matter, of which the special sign is zero; in the Kabbalistic tree of the Sephiroth, ten represents Malchut, or exterior and material substance. The sin of Adam was materialism, and the fruit which he plucked from the tree represents the flesh isolated from the spirit, zero divided from unity. But ten is also the absolute number of the Kabbalah and the key of the Sephiroth.

PART IV

THE DOCTRINE OF SPIRITUAL ESSENCES; OR, KABBALISTIC PNEUMATICS[1]

INTRODUCTION.

THE great and indispensable hypothesis of the destinies of futurity has been elaborated and directed from deduction to deduction by the seers of the ancient world. Kabbalistic pneumatics are a veritable science, which proceeds methodically and exactly, ascending from the known to the unknown by the way of the least questionable analogies, because facts make known laws to it, and on these laws it substantially lays the foundation of its ever-prudent hypothesis. It is, therefore, Kabbalistic Pneumatics which we are about to unveil to our readers; we shall add an analysis of Isaac de Loria's profound treatise on the circular progression of the soul—*De Revolutionibus Animarum*—and that of the Sepher Druschim by the same doctor. We shall bring forth from the shadows of occultism these amazing books, the key of which the modern world no longer possesses, and by so doing we believe ourselves to deserve well at the hands of science and reason.

By the help of these powerful lights we shall explain the strange phenomena which scientific smatterers find it so convenient to deny, while they are overwhelmed, nevertheless, by their evidence. Yes, images tremble, statues weep, the consecrated bread is imprinted with blood, hands issue from the wall to alarm the impious festivities of Balthazar by a menacing inscription. The author of this book does not fear to acknowledge that he has himself had the most astounding and formidable visions; he has seen and touched angels and demons, as Maximus of Ephesus, and Schrœpfer of Leipsic, caused them to be seen and touched by their adepts. He has been enabled to compare the hallucinations of the waking state with the illusions of dreams, and from all this he has concluded that reason directing faith and faith supporting reason are the only true lights of our souls, and that all else is but a vain exertion of the mind, aberration of the senses, and delirium of thought. He is not, therefore, writing what is of mere conjecture; he boldly affirms what he knows.

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[1] See Note 17.

It was after he had descended from gulf to gulf and from horror to horror to the bottom of the seventh circle of the abyss, it was after he had traversed in all its length the darkness of the dolorous city, that Dante returning, and placing the devil, so to speak, upside down, rose consoled and victorious towards the light. We have performed the same voyage, and we present ourselves before the world with tranquillity on our countenance and peace in our heart. We come calmly to assure mankind that hell and the devil, the hopeless gulf, the chimæras, satyrs, ghouls, personified vices, three-headed dragons, and all the rest of the dismal phantasmagoria are a nightmare of madness, but that God only living, alone real, alone everywhere present, fills and leaves no void, fills, I repeat, the unlimited immensity with the splendours and eternal consolations of the sovereign reason.

The things which are above this life can be conjectured in two ways, either by the calculations of analogy, or by the intuitions of extasis, in other words, by reason or by folly. The sages of Judea chose reason, and have left us, in books which are generally ignored, their magnificent hypotheses. On reading them, it becomes evident at once that our creeds have come out of them like inexplicable fragments, and that the apparent absurdity of our dogmas disappears when they are completed by the splendid reasoning of these masters. One is astonished, moreover, to find all the most beautiful and grandiose aspirations of our modern poetry philosophically realized and completed therein. Goëthe studied the Kabbalah, and the epic of "Faust" has issued from the doctrines of the Zohar. Swedenborg, Saint Simon, and Fourier seem to have glimpsed the divine Kabbalistic synthesis through the darkness and hallucinations of a more or less extraordinary nightmare, according to the different characters of these dreamers. In reality, this synthesis is the most perfect and beautiful thing which can be attained by human understanding.

The books which treat of spirits according to the Kabbalists are the *Pneumatic Kabbalistica*, found in the *Kabbala Denudata* of Baron de Rosenroth ; the *Liber de Revolutionibus Animarum*, by Isaac de Loria ;[1] the *Sepher Druschim*, the book of Moses of Cordova, and some others less celebrated. We shall give here not merely their abridgement, but, in a certain way, their quintessence.

I.—IMMORTALITY.

On matters which our science cannot in this life ascertain we can only reason by hypotheses. Humanity can know nothing of the superhuman, since the superhuman is that which exceeds the scope of humanity ; the phenomena of decomposition which accompany death seem to protest in the name of science against this innate necessity of faith in another life which has brought forth so many dreams. Science, nevertheless, must take account of the want, for Nature, which does nothing without object, does not endow beings with desires that are not to be satisfied. Science, therefore, though necessarily ignorant, must, at least, suppose the existence, of things that are beyond her, and cannot put in question the continuity of life after the phenomenon called death, since no abrupt interruption is found in the *magnum opus* of Nature, which, according to the philosophy of Hermes, never proceeds by jumps.

The immortality of the soul is kabbalistically proved by analogy, which is the one doctrine of the universal religion, as it is the key of science and the inviolable law of Nature. Death, in fact, can no more be an absolute end than birth is a real beginning. What we call death is birth into a new life. Nature does not unmake what she has made in the order of the necessary progressions of existence, and she cannot belie her own fundamental laws. Birth proves the pre-existence of the human individual, since nothing is produced from nothing, and death demonstrates immortality, as being can no more cease to be than nothing can cease to be nothing. Being and nonentity are two absolutely irreconcilable ideas, with this difference, that the wholly negative notion of nothingness is derived from the very conception of existence, the antithesis of which cannot even be understood as an absolute negation, whilst the idea of being cannot even be compared with that of nonentity, to say nothing of being derived from it.

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[1] See Note 18.

Pythagoras believed above all things in the immortality of the soul and the eternity of life. The perpetual succession of the seasons, of days and nights, of sleeping and waking, sufficiently explained to him the phenomenon of death. The individual immortality of the human soul consisted, according to him, in the persistence of memory. The Bible seems to give this idea a divine sanction when it says in the Book of Psalms—*In memoria æterna erit justus.*

According to Synesius, the dream state proves the individuality and immateriality of the soul, which, in this condition, creates itself a heaven, a landscape, palaces blazing with light, or darksome caverns, according to its affections or desires.

But the immortality of the soul, being one of the most consoling doctrines of religion, must be reserved for the aspirations of faith, and, consequently, never will be proved by facts accessible to the examination of science. Who indeed can be assured beforehand of his eternal destiny? Life here below appears to be a school in which we learn how to live. It is to be concluded from this that we shall live elsewhere. This is a dramatic farce which precedes the grand mystery.[1]

A seed is placed in the ground; men pass close by where it is hidden, they even walk above it, while it ferments and germinates for a long time in silence. At length a tiny shoot pierces the earth, dividing into leaves, between which a bud presently appears. So it remains for another long period, but one day it is discovered that the shoot has become a sapling, the sapling continues to increase, and slowly grows into a tree. By this time the man who sowed it has frequently been himself enveloped in earth; he will never gather the fruits of that tree or sit beneath its shade. His body nourishes the ground and may cause other trees to germinate; his thought increases in heaven, and will make other thoughts blossom. For nothing dies, but all is transformed; that which is no longer shall again be, but that which was small shall be great, and that which was ill-conditioned shall be improved.

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[1] See Note 19.

II.—The Astral Body.

We have spoken at length of a substance diffused through infinity, that single substance which is heaven and earth, in other words, volatilized or fixed, according to its different degrees of polarization. We have said that Hermes Trismegistus calls it the Great Telesma. When it produces refulgence, it is called light. This also is the substance which God created before all things, when He said, Let there be light! It is at once matter and motion, a fluid and a perpetual vibration. The inherent force which puts it in motion is called magnetism. In the infinite this unique substance is ether or etherized light. In the stars, which it renders magnetic, it becomes astral light. In organised creatures, it is magnetic light or fluid. In man, it forms the astral body, or plastic mediator, which is a magnet that draws or repels the Astral Light under the pressure of the will.

The Astral Light, transformed at the moment of conception into human light, is the first envelope of the soul, and it is by combining with the most subtle fluids that it forms this etherized body or sidereal phantom which Paracelsus speaks of in his philosophy of intuition—*Philosophia Sagax*. This phantom reproduces with the greatest facility the forms corresponding to ideas. It is the mirror of imagination, and is nourished by the Astral Light precisely as the physical body is nourished by the produce of the earth. During sleep it absorbs this light by immersion, and in the waking state by a kind of more or less slow respiration. When the phenomena of natural somnambulism occur, the plastic mediator is overcharged with ill-digested nourishment. The will then, though weighted by the torpor of sleep, instinctively drives the mediator towards the organs to disengage it, and a reaction occurs which is in some way mechanical, and equilibrates the light of the mediator by the motion of the body. For this reason it is dangerous to awake somnambulists with a start, because the congested mediator may then suddenly retire towards the common reservoir and wholly abandon the organism, which thereby will be separated from the soul, and death will result. The somnambulistic state is, therefore, extremely dangerous, because, by blending the phenomena of the waking state with those of sleep, it constitutes a sort of great digression between the two worlds. The soul, agitating the springs of individual life, while plunged in the universal life, experiences an inexpressible happiness, and would willingly loosen the nervous cords which keep it suspended above the current. The situation is identical in every species of extasis; if the will should plunge therein by an impassioned effort, or even abandon itself entirely therein, the subject may remain idiotic or paralyzed, and may even die.

Hallucinations and visions result from injuries inflicted on the plastic mediator, and from its local paralysis. Sometimes it ceases to radiate, and substitutes, as it were, condensed images for the realities revealed by light; sometimes its radiation is excessive, and it condenses outwardly about some fortuitous and irregular centre, as the blood does in fleshly excrescences; then the chimeras of the brain take shape, and seemingly assume a soul; we appear to ourselves either radiant or deformed, according to the ideal of our desires or fears. Hallucinations, being dreams of waking persons, always suppose a state analogous to somnambulism, but, on the contrary, somnambulism is sleep borrowing phenomena from the waking state; hallucination is the waking state still subject in part to the astral intoxication of sleep.

Our fluidic bodies attract and repel one another, according to laws conformed to those of electricity. It is this which produces instinctive sympathies and antipathies. They are thus equilibrated by each other, and this is why hallucinations are frequently contagious; abnormal projections change the direction of luminous currents; the nervous excitement of a diseased person takes possession of the most sensitive natures about it, a circle of illusions is established, and a whole crowd is easily drawn away after it.

The fluidic body can be dissolved or coagulated by the volition of the soul acting on the Astral Light of which it is formed. It reacts on the nervous system, and thus produces the motions of the physical body. This light can indefinitely dilate and communicate its images to considerable distances; it magnetizes objects which are subject to the action of man, and by contracting can draw them towards him. It can assume all forms evoked by thought, and, in those fleeting coagulations of its radiating part which have been already referred to, can appear before the eyes and even offer a species of resistance to the touch. But these manifestations and exercises of the plastic mediator being abnormal, that luminous instrument of precision cannot produce them without being distorted, and they necessarily cause either permanent hallucination or madness.

The fluidic body, subject, like the mass of the Astral Light, to two opposite movements, attractive on the left and repulsive on the right, or reciprocally, in the two sexes, produces within us the struggle of opposite tendencies, and contributes to anxieties of conscience; frequently, it is influenced by the reflections of other spirits, and thus are produced either temptations or subtle and unexpected graces. This is the explanation of the traditional doctrine of two angels who aid and try us. The two forces of the Astral Light may be represented by a balance, wherein our good intentions for the triumph of justice and the emancipation of our liberty are poised.

The astral body is not invariably of the same sex as the physical, that is to say, the proportions of the two forces often seem to contradict the visible organization; it is this which produces the apparent errors of human passions, and explains, without in any way justifying them from a moral point of view, the amorous eccentricities of Anacreon or Sappho.

The sidereal body, when disengaging itself at death, attracts and long preserves, by the sympathy of homogeneous things, the reflections of the past life. If a powerful sympathetic will can draw it into a particular current, it is manifested naturally, for nothing is more natural than prodigies. Thus apparitions are produced. But we shall develop this point more completely in the chapter devoted to necromancy.

III.—Unity and Solidarity of Spirits.

According to the Kabbalists, God creates eternally the great Adam, the universal and perfect man, who contains in a single spirit all spirits and all souls. Intelligences therefore live two lives at once, one general, which is common to them all, and the other special and individual. Solidarity and reversibility among spirits depend therefore on their living really in one another, all being illuminated by the radiance of the one, all afflicted by the darkness of the one. The different degrees of purity among spirits correspond to their merits and their efforts to respond to grace. They rise from grade to grade by voluntary renunciation of the egoistic attractions of the lower grades.

The great Adam is represented by the tree of life, which extends above and below the earth by roots and branches; the trunk is humanity at large, the various races are the branches, and the innumerable individuals are the leaves. Each leaf has its own form, its special life, and its share of the sap, but it lives by means of the branch alone, as the life of the branch itself depends on the trunk. The wicked are the dry leaves and dead bark of the tree. They fall, decay, and are transformed into manure, which returns to the tree through the roots.

The Kabbalists further compare the wicked, or reprobate, to the excrement of the great body of humanity. These excretions also serve as manure to the earth, which brings forth fruits to nourish the body; thus death reverts always to life, and evil itself serves for the renewal and nourishment of good. Death in this way has no existence, and man never departs from the universal life. Those whom we call dead still survive in us, and we subsist in them; they are on the earth because we are here, and we are in heaven because they are located there.

The more we live in others, the less need we fear to die. Our life, after death, is prolonged on earth in those we love, and we draw on heaven to give them tranquillity and peace. The communion of spirits in heaven with earth, and on earth with heaven, is accomplished naturally, without disturbance and without prodigies; universal intelligence is like the sun's light, which falls at once on all the planets, while the planets in turn reflect it to illuminate one another in the night.

The saints and angels have no need of words, nor of any sound, to make themselves understood; they think in our thoughts and they love in our hearts. The good which they have not had the opportunity to accomplish they suggest to us, and we perform it for them; they enjoy it in us, and we share its recompense with them, for spiritual rewards increase in proportion as they are shared, and what we give to another we double for ourselves.

The saints suffer and toil in us, and their perfect beatitude will not be attained till the whole of humanity shall be blessed, for they are a part of that indivisible humanity which in heaven, has a radiant and smiling face, on earth a toiling and suffering body, while in hell, which for sages is but a purgatory, it has fettered and burning feet. We are all members of one body, and the man who endeavours to supplant and destroy another man is like the right hand seeking to cut off the left through jealousy. He who kills another slays himself, he who steals from another defrauds himself, he who wounds another maims himself, for others exist in us and we in them.

The rich weary themselves, detest each other, and turn in disgust from life, their wealth itself tortures and burdens them, because there are poor in want of bread. The weariness of the rich is the distress of the poor, who suffer in their persons.

God exercises His justice by the medium of Nature and His mercy by the mediation of His elect. If you thrust your hand into the fire, Nature will burn you without pity, but a charitable man can dress and soothe the burn. Law is inflexible, but charity is unlimited. Law damns, but charity pardons. The gulf of itself will never disgorge its prey, but a rope can be let down to him who has allowed himself to fall therein.

IV.—The Great Arcanum of Death, or Spiritual Transition.

We are saddened, frequently, by remembering that the most beautiful life must end, and the approach of that terrible unknown called death embitters the joys of being. Why are we born if existence must be so brief? Why bring up children, who must die, with so much care? This is what human ignorance asks in its most frequent and sorrowful doubts. This also is what the human embryo might vaguely demand at the approach of that birth which is about to usher it into an unknown world by despoiling it of its conserving envelope. In studying the mystery of birth, we shall find the key to the great secret of death.

Cast by the laws of Nature into the womb of a woman, the incarnated spirit slowly wakes therein, and laboriously creates for itself those organs which will be indispensable later on, though in proportion to their growth they increase its inconvenience in its present situation. The most blissful period in the embryo's life is that when, under the simple chrysalid form, it weaves about it the membrane which serves it as an asylum, and floats with it in a nourishing and preserving fluid. Then it is free and impassable, it shares in the universal life, and receives the impression of the memories of Nature which later on will determine the configuration of its body, and the individuality of its appearance. This happy age may be called the childhood of the embryo.

Its adolescence follows, the human form becomes distinct and the sex is determined; a motion takes place in the maternal egg, which is like the vague yearnings of the period which succeeds childhood. The placenta which is the extrinsic but real body of the fœtus, feels something unknown germinating within it, which tends already towards escape by breaking through it. The child at this time enters more distinctly into the dream life. Its brain, inverted as if it were a mirror of the mother's, reproduces the imaginations of the latter so forcibly, that it communicates their form to its own members. The mother is then for it what God is for us, an unknown, invisible Providence, towards which it aspires, even to the identification of itself with all that she desires. It depends on her, lives by her, but sees her not, it cannot even understand her, and could it philosophize it might possibly deny the personal existence and intelligence of that being, who for it is as yet only a necessary prison and a preserving environment. Little by little, however, this slavery troubles it; it grows restless, suffers, worries, and seems aware that its life is ending. An hour of anguish and convulsion comes, its bonds drop off, it feels itself sliding into the gulf of the unknown. This comes to pass, a painful sensation contracts it, it heaves a final sob, which changes into a first cry—it is dead to the embryonic life, it is born into human life!

In the embryonic period it seemed to it that the placenta was its body, and it was actually its special embryonic body, useless in another stage and rejected as refuse at the moment of birth. Our body in human life is like a second envelope which is useless to the third life, and for this reason we reject it at the moment of our second birth. Human life compared with the celestial is truly embryonic. When evil passions destroy us, Nature has a miscarriage; we are born prematurely into eternity and are exposed to that terrible dissolution which St John calls the second death.

According to the constant traditions of ecstatics, the abortions of human life remain floating in the terrestrial atmosphere, above which they cannot rise, and little by little it absorbs and drowns them. They possess a human form, but it is always imperfect and mutilated; to one a hand is wanting to another an arm, this one has already but the trunk remaining, that is only a ghastly revolving head. What prevents them from ascending heavenward is a wound received during earthly life, a moral injury which has resulted in a physical deformity, and by this wound little by little their whole nature ebbs away. The immortal soul will soon be left naked, and to conceal its shame, by manufacturing at all costs a new vestment, it will be obliged to wade through the exterior darkness and slowly traverse the dead sea, that is, the still and sleeping waters of the primeval chaos.

These wounded souls are the larvæ of the second embryotic state, they nourish their ærial bodies with the vapour of spilt blood and fear the points of swords. They frequently attach themselves to vicious men and share their life, as the embryo lives in the mother's womb; they can assume the most horrible forms, and it is these who appear in the guise of demons to the miserable performers of the nameless works of black magic. These larvæ fear the light, above all the light of spirits. A ray of intelligence is sufficient to overwhelm and precipitate them into that dead sea which must not be confounded with the asphaltite lake of Palestine.

All that we here unfold belongs to the hypothetical tradition of seers, and can only be affirmed before science in the name of that exceptional philosophy which Paracelsus terms the philosophy of sagacity—*philosophia sagax*. Those Kabbalists who speak of the world of spirits have simply narrated their intuitions in what they call *the Light of Glory*. Let us expose still further the teachings of these masters.

We read in the Hebrew book, *De Revolutionibus Animarum*, that there are souls of three kinds—the daughters of Adam, the daughters of angels, and the daughters of sin. There are also, according to the same work, three kinds of spirits—imprisoned spirits, wandering spirits, and free spirits. Souls are sent forth in couples; nevertheless there are some who are born widowed, and whose brides are held captive by Lilith and Naêmah, the queens of the vampires: these are souls who have to expiate the temerity of celibate vows. Thus, when a man renounces from infancy the love of women, he enslaves the bride who was destined for him to the fiends of debauch. Souls grow and multiply their species in heaven as physical beings do on earth. Immaculate souls are the daughters of angels' kisses.

When the soul is separated from the body, it necessarily changes its environment, since it changes its envelope. The individual falls into his final sleep, and lapses into a species of dream before awaking on the other side of life. Each one then beholds, in a sweet vision or in an appalling nightmare, the paradise or perdition he believed in during his mortal existence. Those who are subject to nightmare can form some conception of the horror of the infernal visions which are the chastisement of an atrocious creed, taking hold of the superstitiously credulous and the ascetically fanatical above all. Imagination has created its own tormentors, and in the delirium which follows death these monsters confront the soul with a frightful reality, surround, attack, and tear it to pieces, seeking to devour it in every way. The sage, on the contrary, is welcomed by pleasing visions; he imagines that he beholds his former friends approaching him and smiling. All this, however, is but a dream, as we have said, and the soul does not fail to awake from it. Then it has changed its environment. It has departed this life clothed only in its astral form, it ascends of itself above the atmosphere, as the air rises above the water when it escapes from a broken vial. The atmospheric air becomes solidified beneath the feet of that infinitely more ethereal envelope, the weight of which varies, however, in different persons; while some cannot rise above their new earth-plane, others, on the contrary, ascend and soar at pleasure in space like the eagle.

But as nothing can enter Heaven save that which comes from Heaven, the divine spirit must ultimately return alone into the empyrean,[1] and thus two corpses are left by it, in the earth and in the atmosphere, the one terrestrial and elementary, the other aerial and sidereal—the one already inert, the other still animated by the universal movement of the soul of the world, but destined to die gradually, being absorbed by the astral energies which produced it. The terrestrial body is visible, the other is unseen by earthly eyes in life, and can only be perceived by the application of the Astral Light to the Translucid, as we have explained elsewhere.

When a man has lived well, the astral body evaporates like a pure incense, ascending towards the superior regions; but if he have lived in sin, his astral body, which holds him captive, still seeks the objects of its earthly passions and endeavours to resume its life. It torments the dreams of young girls, bathes in the vapour of spilt blood, and hovers round places where the pleasures of its life elapsed; it still keeps watch over the treasures it possessed and concealed; it exhausts itself in grievous efforts to manufacture material organs and so live again. But the stars inhale and suck it up; it feels its understanding diminish, its memory is slowly lost, all its being dissolves. Its former vices appear to it, and pursue it under monstrous forms; they attack and devour it. The unhappy being thus loses in succession all the members which were subservient to its iniquities. Then it dies for the second and final time, for it forfeits self-consciousness and memory.

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[1] See Note 20.

Souls which are destined to live, but are not yet completely purified, remain imprisoned in their astral body for a longer or shorter period, and are burned therein by the odic light, which strives to assimilate and dissolve them. It is to liberate themselves from this body that such suffering souls occasionally obsess the living and abide within them in a state which the Kabbalists call *embryotic*. Those also who have neglected the cultivation of their minds during their mortal existence remain after death in a benumbed and torpid state, full of pains and disquietude; they recover their self-consciousness with difficulty, they dwell in darkness and the abyss, unable either to rise or to sink, and incapable of corresponding with heaven or earth. They are gradually drawn from this state by the elect, who instruct them, console them, and enlighten them; then they are allowed admission to new trials whose nature is unknown to us, for it is impossible that the same individual should be incarnated twice on the same earth.[1] The leaf once fallen from the branch can never be regrafted. The aurelia becomes a butterfly, but the butterfly never returns into the chrysalis state. Nature shuts the door on all that passes and impels life forward. The same morsel of bread cannot be twice eaten and digested. Forms pass, thought remains, and never does it reassume what it has once cast aside.

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[1] See Note 21.

The Kabbalists compare the spirit to a substance which remains fluidic in the divine environment, and under the influence of the essential light, though its exterior hardens, like a cortex exposed to the air, in the colder regions of the rational or of visible forms. These cortices, or petrified envelopes, are the cause of errors or evil, which belong to the heaviness or hardness of the animal nature. In the Book of Zohar, and in that of the Revolution of Souls, perverse spirits or evil demons are invariably called *cortices*.

The cortices of the spirit world are transparent, those of the material are opaque; bodies are only temporary cortices from which souls must be liberated; but those who obey the flesh in this life create for themselves an interior body, or fluidic cortex, which becomes their prison and their torment after death, until the moment when they succeed in dissolving it in the heat of the divine light, whither their grossness long prevents them from ascending. They reach it only after infinite efforts and by the help of the just, who stretch forth their hands towards them, and during all this time they are devoured by the internal activity of the captive spirit as by a fiery furnance. Those who arrive at the pyre of expiation immolate themselves thereon, like Hercules on Mount Œta, and thus are delivered from their pains, but the courage of the majority fails before this supreme trial, which seems to them a second death, more appalling than the first, and thus they remain in hell, which is everlasting by right and in fact, but into which souls are never precipitated, and in which they are never detained despite themselves.

The dead cannot return to earth any more than a child into its mother's womb. The human soul served, but also limited, by its organs, cannot place itself in communication with the objects of the visible world except by means of these organs. The body is an envelope which is proportional to the material environment in which the soul has to abide here below. By limiting the scope of the soul, it concentrates and makes its action possible. In effect, a soul devoid of body would be everywhere, but everywhere in so inappreciable a degree that it could act nowhere; it would be lost in infinity, absorbed, and as it were, annihilated in God. Imagine a drop of fresh water enclosed in a globule and thrown into the sea; so long as the globule remains unbroken the drop of water will preserve its own nature, but if the globule be destroyed, the drop of water must be sought in the vast sea. God in creating spirits could only endow them with individual self-consciousness by providing them with an envelope which centralizes their action and prevents it from being dissipated by the very fact of its limitation. He alone is the pure spirit which disposes of all envelopes and itself has no envelopes.

After death the soul ascends because its envelope ascends, and its activity and consciousness are attached to its envelope, as we have said.

The Kabbalists formulate in a single axiom all the doctrine which we have been unfolding here. The spirit, they say, clothes itself to come down and unclothes itself to go up. The life of intelligences is wholly ascensional; the child in its mother's womb lives a vegetative life, receiving its nourishment by means of a cord which is attached to it, as the tree is attached to the earth and at the same time is nourished by its root. When the child passes from the vegetative to the instinctive and animal life, this cord is broken, and he can walk. When the child becomes a man he escapes from the bonds of instinct and can act as a reasonable being. When the man dies, he is freed from those laws of gravitation which pinned him in life to the earth. When the soul has expiated its faults, it becomes strong enough to leave the exterior darkness of the terrestrial atmosphere, and to rise up towards the sun. Then begins the eternal ascent of the holy ladder, for the eternity of the elect cannot be idle; they progress from virtue to virtue, from felicity to felicity, from triumph to triumph, from splendour to splendour. They see God as He is, that is, everywhere present in the infinite justice of natural law, in the rectitude which ever triumphs over all that may bechance, and in the infinite charity which is the communion of the elect. The chain of being, nevertheless, remains uninterrupted, and those of the highest grade can still exercise an influence on the lowest, but in accordance with hierarchic order, and in the same way that a king, by governing wisely, does good to the least of his subjects. Bonds of sympathy attach them always to the earth they have lived on, and on which they are more conscious than ever of being alive. From series to series prayers ascend and graces flow down without ever mistaking their path. But spirits once ascended can descend no more, for in the measure that they rise, degrees solidify beneath them. "The great chaos is closed," says Abraham in the parable of Dives, "and those who are here cannot go lower." Extasy may excite the energies of the sidereal body to such a pitch that it will bear up with it in its transport the material envelope, which proves that ascent is the soul's law. The facts of aërial suspension are possible, but for a man to live under earth or in water is unheard of. It would be equally impossible for a soul separated from its body to remain, even for a single instant, in the heaviness of our atmosphere. Therefore the souls of the dead are not around us, as the spirit-rappers suppose. Those whom we love may still see and appear to us, but only by mirage and reflection in the common mirror of the light. Moreover, they can no longer interest themselves in mortal things, and are bound to us only by such of our sentiments as are sufficiently elevated to bear some conformity or analogy to their life in eternity.

V.—Hierarchy and Classification of Spirits.

There are minds of exalted species, minds of inferior degree, and minds of a middle rank. Among the highest we may distinguish those most elevated, those least elevated, and those between the two; it is the same with the inferior and middle degrees. This division gives us three classes and nine categories of minds. This natural hierarchy of men has created the hypothesis by analogy of the three ranks and nine choirs of angels, and also by inversion the three circles and nine degrees of hell. We read as follows in an ancient clavicle of Solomon, translated out of the Hebrew for the first time:—

"Now will I present to thee the key of the kingdom of spirits; it is the same as that of the mysterious numbers of Jetzirah. Spirits are governed by the natural and universal hierarchy of things. Three command three by means of three. Know, however, that the principalities, virtues, and powers of Heaven are not persons but dignities. They are the degrees of the holy ladder on which spirits ascend and descend. Michael, Gabriel, Raphael, and others, are not names but titles. The first number is one; the first of the divine conceptions named Sephiroth is Kether or the Crown. The first category of spirits is that of Hajoth Haccadosch, or the intelligences of the Tetragram the letters of which are represented by the mysterious animals of Ezekiel's prophecy. Their empire is that of unity and synthesis, and they correspond to understanding. Their adversaries are Thamiel or the Two-headed, demons of revolt or anarchy, whose two chiefs, ever waging war with one another, are Satan and Moloch.

"The second number is two; the second Sephira is Chochmah, or Wisdom. The spirits of wisdom are the Ophanim, a name signifying wheels, because all discharge functions in heaven like vast wheels studded with stars. Their empire is that of harmony, and they correspond to reason. Their adversaries are the Chaigidel, or cortices which cleave to material and illusory appearances. Their chief, or rather guide, for evil spirits obey no one, is Beelzebub, whose name signifies the God of flies, because flies swarm round putrefying carcases.

"The third number is three; the third Sephira is Binah, or Understanding. The spirits of Binah are the Aralim, or strong ones. Their empire is the creation of ideas, and they correspond to activity and energy of thought. Their adversaries are the Satariel, or velatours, demons of absurdity, intellectual sloth, and mystery. The chief of the Satariel is Lucifuge, called falsely and antiphrastically Lucifer, as the Eumenides, who are the furies, are called the benevolent goddesses.

"The fourth number is four; the fourth Sephira is Gedulah or Chesed, magnificence or benignity. The spirits of Gedulah are the Haschmalim, or lucid ones. Their empire is that of beneficence, and they correspond to imagination. Their adversaries are Gamchicoth, or the disturbers of souls; the leader or guide of these demons is Astaroth or Astarte, the obscene Venus of the Assyrians, who is represented with the head of an ass or bull and the breasts of a woman.

"The fifth number is five; the fifth Sephira is Geburah, or Justice. The spirits of Geburah are the Seraphim, or fiery spirits of zeal. Their empire is that of the punishment of crimes. They correspond to the faculty of comparison and selection. Their adversaries are the Galab or incendiaries, genii of wrath and sedition, whose chief is Asmodeus, who is also called the black Samael.

"The sixth number is six. The sixth Sephira is Tiphereth, Supreme Beauty. The spirits of Tiphereth are the Malachim or kings, and their empire is that of universal harmony; they correspond to judgment. Their adversaries are the Targaririm or disputatious, whose chief is Belphegor.

"The seventh number is seven; the seventh Sephira is Netsah, or Victory. The spirits of Netsah are the Elohim, or gods, that is, the representatives of God. Their empire is that of life and progress, and they correspond to the sensorium, or to sensibility. Their adversaries are the Harab-Serapel, or death-ravens, whose chief is Baal.

"The eighth number is eight; the eighth Sephira is Hod, or Eternal Order. The spirits of Hod are the Beni-Eloim, or sons of the gods. Their empire is that of order, and they correspond to deep feeling. Their adversaries are the Samael, or broilers, whose chief is Adramelech.

"The ninth number is nine; the ninth Sephira is Jesod, or the fundamental basis. The spirits of Jesod are the Cherubim, or angels who fructify the earth, and are represented in Hebrew symbolism under the figure of bulls. Their empire is that of productiveness, and they correspond to correct ideas. Their adversaries are the Gamaliel or obscene, whose queen, Lilith, is the demon of abortions.

"The tenth number is ten; the tenth Sephira is Malchuth, or the realm of forms. The spirits of Malchuth are the Ischim or virile, who are the souls of the saints, and their chief is Moses. Their adversaries are the wicked, who obey Nahema, the demon of impurity. The wicked are represented by the five accursed nations which Joshua had to exterminate. Joshua or Jehoshua the saviour is a type of the Messiah. His name is composed of the letters of the Divine Tetragram changed into the Pentagram by the addition of the letter Schin—יהשוה. Each letter of this Pentagram represents a faculty of goodness assailed by one of the five accursed nations. For the actual history of God's people is the allegorical legend of humanity. The five accursed nations are the Amalekites or aggressors, the Geburim or violent, the Raphaïm or poltroons, the Nephilim or voluptuous, and the Anakim or anarchists. The Anakim are conquered by the jod, which is the paternal sceptre; the violent are conquered by the He, which is maternal mildness; the cowardly are conquered by the Vau, which is the sword of Michael, and generation by labour and suffering; the voluptuous are vanquished by the second He, which is the painful child-bearing of the mother. The aggressive, finally, are conquered by the Schin, which is the fire of the Saviour and the equilibrating law of justice.

"The princes of perverse spirits are the false gods whom they adore. Hell has, therefore, no other government than the blind law which punishes perversity and corrects error, for false gods exist only in the false opinion of their worshippers. Baal, Belphegor, Moloch, Adramelek were idols of the Assyrians—soulless idols, long since annihilated, whose names alone remain. The true God has conquered all these demons, as truth triumphs over error. This has taken place in men's opinions, and the wars waged by Michael against Satan are emblems of the evolution and progress of minds. The devil is ever a refuse god. The idolatries of to-day were religions in the past; superannuated idolatries are superstitions and sacrileges. The pantheon of fashionable phantoms is the heaven of the ignorant. The sewer of phantoms, with which even folly desires no further connection, is hell. But all this exists only in the imagination of the crowd. Heaven for the wise is the Supreme Reason, as hell is foolishness. Here it will be seen that we make use of the word heaven in the mystical sense which is attributed to it by contrasting it with the word hell. To evoke phantoms we need only get drunk or go mad. Spectres are the familiars of intoxication and vertigo. The phosphorescence of the imagination, abandoned to all the vagaries of over-excited and diseased nerves, swarms with the monstrosities of absurd visions. Hallucination may also be attained by the confusion of sleeping and waking through the graduated use of stimulants and narcotics; but such works are crimes against nature. Wisdom dispels phantoms and enables us to communicate with superior intelligences by the contemplation of natural laws and the study of sacred numbers."

Here King Solomon addresses his son Roboam :—

"Remember, my son, that the fear of Adonai is only the beginning of wisdom. Maintain and preserve those who are devoid of understanding in the fear of Adonai which will give and ensure thee my crown. But learn thyself to triumph over fear by wisdom, and spirits will come down out of heaven to serve thee. I, Solomon, thy father, king of Israel and Palmyra, have sought and obtained for my portion the holy Chochmah, which is the wisdom of Adonai. And I have become the king of spirits, both of heaven and earth, the master of the powers of the air and the living souls in the sea, because I possess the key of the secret Gates of Light. I have accomplished sublime things by the power of the Schema Hamphorasch, and by the thirty-two paths of Jetzirah. Number, weight, and measure determine all forms; the substance is single, and God eternally creates it. Blessed is he who comprehendeth letters and numbers! Letters are numbers, numbers notions, notions powers, and powers are the Elohim. The synthesis of the Elohim is the Schema. The Schema is one, its pillars are two, its power is three, its shape four, its reflection gives eight, which, multiplied by three, will produce the twenty-four thrones of wisdom. A three-gemmed crown is laid on each throne, each gem bears a name, each name represents an absolute idea. There are seventy-two names on the twenty-four crowns of the Schema.

"Thou shalt write these names on thirty-six talismans, two on each talisman, one on each side. Thou shalt divide these talismans into four series of nine each, according to the number of the letters of the Schema. On the first series thou shalt engrave the letter Jod, represented by the Blossoming Rod of Aaron; on the second the letter He, represented by the cup of Joseph; on the third the Vau, represented by the sword of David my father; and on the fourth the final He, represented by the golden shekel. The thirty-six talismans shall be a book containing all natural secrets, and angels and demons shall speak to thee in its diverse combinations."

VI.—FLUIDIC PHANTOMS AND THEIR MYSTERIES.

Paracelsus[1] tells us that the vital fluid emitted in dreams or at regular periods by the celibates of either sex peoples the air with phantoms. We assume that we are here indicating with sufficient perspicuity, after the manner of the masters, the supposititious origin of such larvæ and that additional details are unneeded. These larvæ possess an ærial body formed from the steam of blood. For this reason they seek out spilt blood, and were formerly nourished by the smoke of sacrifices. They are the monstrous offspring of impure nightmares, once known as incubi and succubi. When sufficiently condensed to be visible, they are a mere vapour tinged by the reflection of an image; they have no individual life, but they imitate the life of those who evoke them, as the shadow imitates the body. They are not spirits, for they are mortal. They are a kind of animated mirage, imperfect emanations of human life. The traditions of black magic represent them as the offspring of the celibacy of Adam; all these notions are so ancient that we find traces of them in Hesiod, who expressly forbids linen stained by any defilement to be dried before fire.

Persons obsessed by phantoms are usually inflamed by an over-rigorous abstinence or weakened by the excesses of debauch. Such larvæ are above all produced round idiots and beings devoid of morality whose isolation abandons them to irregular habits. The ancients designated them under different names—larvæ, lemures, &c. They are the abortions of the vital light, plastic mediators devoid of body and soul, born of mental excesses and physical derangements. The cohesion of the parts of their fantastic organisms is so feeble that they fear a strong wind, large fires, and above all the points of swords. They become in a certain sense the vaporous appendices of the real bodies of their parents, for they live only by the life of those who have created or those who have appropriated them by evocation, so that if their semblance of bodies be wounded, the father may be really hurt, as the unborn child is actually disfigured by the imaginations of its mother. The whole world is full of phenomena which justify these extraordinary revelations and cannot be otherwise explained.

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[1] See Note 22.

These larvæ attract to themselves the vital heat of portly persons, and rapidly exhaust the weak. Thence come the histories of vampires, which are terribly real, and periodically established beyond doubt, as indeed is well known. It is for this reason that on the approach of mediums, that is, of persons obsessed by larvæ, a coldness is felt in the air.

These roving mediators can be attracted by certain diseased persons who are in fatal sympathy with them, and afford them a more or less durable existence. They then serve as supplementary instruments of the wills of such people, never, however, for their cure, but invariably to mislead and hallucinate them further.

If physical embryos have the faculty of assuming the forms impressed on them by the mother's imagination, still more are these wandering fluidic phantoms prodigiously variable, and transformable with astonishing facility. Their tendency to create themselves a body in order to attract a soul causes them to condense and naturally assimilate the corporeal molecules which float in the atmosphere. Thus, in coagulating the vapour of blood they reproduce blood, that blood which frenzied *hallucinés* behold flowing from pictures or statues. But it is not the hallucinated alone who see it. Vintras and Rose Tamisier are neither impostors nor people who are subject to vertigo; blood really flows; doctors examine and analyze it; it is true human blood, and whence comes it? Can it form spontaneously in the atmosphere? Can it issue naturally from marble, from an oil painting, or from a Host? Certainly not; this blood has circulated in veins, then has been spilt, evaporated, and dried up; the serum has become vapour, the globules have passed into impalpable dust, the whole has floated and hovered in the air, and has then been drawn into the current of a specified electro-magnetism. The serum has again become liquid, it has reassumed and imbibed new globules, which have been coloured by the Astral Light, and blood has flown. Photography has abundantly proved that images are real modifications of light. Now, there exists an accidental and fortuitous photography which produces, from the wandering mirages in the atmosphere, durable impressions on the leaves of trees, on their wood, and even in the heart of stones: it is thus those natural figures are found to which Gaffarel has consecrated several pages in his book on "Unheard of Curiosities," those stones to which, under the name of *Gamahés*, a secret virtue is attributed; thus are accomplished those writings and drawings which so highly astonish the observers of fluidic phenomena. They are astral photographs, traced by the imagination of mediums, with or without the concurrence of fluidic larvæ.

The existence of these larvæ has been demonstrated to us in a decisive manner by an exceedingly curious experience. Several persons, in order to test the magic power of Home, the American, requested him to evoke relatives whom they pretended to have lost, when they really had never existed. The spectres did not fail to respond to the appeal, and the phenomena which commonly followed the evocation of the medium were fully manifested. This experience alone suffices to convict those who believe in the intervention of spirits in these strange occurrences of lamentable credulity and formal error. In order for the dead to return, it is before all things imperative that they should have existed, and demons would not be so easily made the dupes of our mystifications.

Like all Catholics, we believe in the existence of spirits of darkness, but we know also that Divine Power has made darkness their eternal prison, and that the Redeemer beheld Satan fall from Heaven like a thunderbolt. If demons tempt us, it is by the wilful complicity of our own bad passions; they are not permitted to insult God's empire and disturb the eternal order of Nature by useless and foolish manifestations.

Diabolical characters and signatures produced unconsciously by mediums are evidently no proof either of a tacit or formal compact between these diseased persons and the intelligences of the abyss. Such signs have served in all times to represent the astral vertigo, and have remained in the mirage state among the reflections of the misguided light. Nature has also her reminiscences and sends us the same signs corresponding to the same ideas. In all this there is nothing supernatural or infernal.

"How can you expect me to admit," the Abbé Charvoz, the first convert of Vintras, said to us, "that Satan would dare impress his hideous stigmata on the consecrated species which have become the very body of Christ?" We declared at once that it would be equally impossible for us to pronounce in favour of so horrible a blasphemy, but, nevertheless, the signs printed in characters of blood on the Hosts of Vintras, consecrated regularly by Charvoz, were those which in black magic are absolutely recognised as the signatures of demons.

Astral writings are often ridiculous or obscene. The pretended spirits, questioned on the greatest mysteries of Nature, frequently reply by a coarse expression, once heroic in the military mouth of Cambronne. The designs traced by pencils of their own accord often reproduce those ill-formed priapuses which the *pâle voyou*, to borrow the picturesque expression of Auguste Barbier, sketches, to the sound of his own whistling, along the great walls of Paris, fresh proof of what we have advanced, namely, that mind in no way presides over these manifestations, and that it would be above all a sovereign absurdity to recognise the intervention of disembodied souls.

The Jesuit, Paul Saufidius, who has written on the manners and customs of the Japanese, narrates a very remarkable anecdote. A troup of Japanese pilgrims, when crossing a desert, one day beheld a band of spectres whose number was equal to that of the pilgrims, and they walked at the same pace. These spectres, at first undefined and like larvæ, assumed as they approached all the semblance of the human form. They soon encountered the pilgrims, and mingled with them, gliding in silence between their ranks; then the Japanese saw themselves duplicated, each phantom having become the perfect image and, as it were, mirage of each pilgrim. The affrighted people cast themselves prostrate on the ground, and the bonze who conducted them fell to praying for them with great contortions and great cries. When the pilgrims ventured to rise, the apparitions had disappeared, and the pious band could continue its journey freely. This phenomenon, the actuality of which we do not call in question, presents the two-fold character of a mirage and a sudden projection of astral larvæ, occasioned by the heat of the atmosphere and the exhaustion of the pilgrims.

Doctor Brierre de Boismont, in his curious work on "Hallucinations," narrates that a perfectly sensible man, who had never been subject to visions, was one morning tormented by a most insupportable nightmare. He beheld in his room a monstrous ape, horrible to see, who ground his teeth at him and made the most frightful contortions. He woke with a start, it was broad day, he sprang out of bed, and was terrified at finding the frightful object of his dream actually present before him, perfectly resembling that of the nightmare, equally grotesque, equally alarming, and making the same grimaces. The person in question could not credit his eyes; he remained motionless for half-an-hour, watching this singular phenomenon and wondering whether he was in a high fever or insane. He at length approached the fantastic animal to touch it, and the apparition vanished.

Cornelius Gemma, in his "Critical Universal History," tells us that in the year 454, in the Island of Candia; the phantom of Moses appeared to the Jews on the sea coast, and invited them to follow him, pointing with his finger towards the horizon in the direction of the Holy Land. He had his luminous horns on his forehead and his wand in his hand. The news of this prodigy spread, and the Israelites in a crowd rushed towards the coast. All saw or pretended to see the marvellous apparition; they numbered twenty thousand, says the chronicler, whom we suspect of a slight exaggeration in this respect. Their heads are turned at once, imaginations are excited, they expect a more glorious miracle than was formerly the passage of the Red Sea; they form in a serried column and direct their course towards the water; those behind push those in front with frenzied eagerness; they believe themselves beholding the pretended Moses walking on the water. A terrible disaster resulted, for nearly all this multitude sank, and the hallucination was extinguished only with the life of the majority of the unhappy visionaries.

Human thought creates what it imagines; the phantoms of superstition project their real deformity in the Astral Light and live by the very terrors they produce. They owe their being to the delusions of imagination and to the aberration of the senses, and are never brought forth in the presence of any one who knows and can expose the mystery of their monstrous birth.

VII.—Sum of Kabbalistic Pneumatics.

Spirits are secondary or created intelligences. They are of three kinds—fixed, wandering, and composite. The fixed are pure spirits, emancipated from the laws which govern matter. The wandering are those which float in the astral light. The composite are wandering spirits labouring to become fixed, and having partially accomplished their purpose. Among fixed spirits may be distinguished the most pure, the purer, and the pure; among composite, the dominating, the militant, and those dominated; among the wandering, the leaders, the inconstant, and the entrained. The fixed spirits are angels; the composite are intelligent men; the wandering are foolish men. Spirits attract and rule one another in hierarchic order. They are joined by chains and circles. To enter into a circle is to swear with the spirits of the circle. When conjuring superior spirits we do not attract them to us, but we rise towards them. Conjuration by evocations can only obtain in the case of inferior spirits. To conjure the higher spirits we must give ourselves to them; to conjure lower spirits by evocation, we must force them to give themselves to us. We evoke higher spirits by the offering of sacrifices; more correctly, in this way we lead them to evoke us. We evoke lower spirits by flattering their desires or their appetites. Words are merely formulæ which serve to fix the will. Spirits inferior to man are elementaries and wanderers of the lowest order. They are those termed demons by the old theurgists. Such demons are mortal, and seek to live at our expense; they are attracted by spermatic and sanguineous effusions, the fume of meats, empty shells, and they fear the points and edges of swords. The hierarchy of spirits is infinite. It begins with God wherein is nothing which begins, that is to say, it begins not.

The stars have astral souls, the suns have solar souls, and the systems are ruled by leaders or Egregores, the living Elohim, the gods that are within God. The life of spirits is a continual ascent and initiation; they ascend and descend upon the great symbolical ladder of Jacob. The angels or spiritual governors of stars pass up to the government of suns and are replaced by the flower of souls. The chiefs of souls are the successive Kings of humanity. The chief of the souls of earth bears the name of Mitatron-Sarpanim, which signifies prince of lights. The chief of souls does not die, but is exalted living into heaven. In times subsequent to the creation of Moses, Henoch was the first exalted to the rank of Mitatron-Sarpanim. After Henoch, Moses reigned; after Moses, Elias; after Elias, Jesus. All the Mitatron are destined to reign twice, and they return to earth after passing through every globe of our solar system. For this reason the return of Henoch and Elias will precede the second advent of Christ. In his first advent Jesus was revealed as pontiff, in His second he will be manifested as King. He has been the Christ; He has yet to be the Messiah whom the Jews rightly expect. It was Enoch who gave the divine law to Moses on Sinai; Moses and Elias upon Tabor instructed Jesus in the grand mysteries of the Christian revelation. Jesus transmitted the initiation to St John the Evangelist, and hence this apostle must tarry till the second coming of His master. In times of decay, inferior spirits manifest like worms on corpses. They are evoked by corruption and by delivering ourselves to them that they may devour us. These are the vampires of diseased souls. Such disintegrations ever precede and herald the advent on earth of a regenerating spirit in the person of the solar Mitatron. Talking tables and rapping spirits have announced the return of Enoch. He will come when the papacy shall have lost its authority in the world and Kabbalistic scenes shall glitter. The advent of Elias will follow closely upon that of Enoch, and then Jesus the Saviour of the world will appear a second time upon the earth. He will be preceded by the Antichrist, whose mission will be to prepare the great temporal empire of the Gospel revealer.

The astral light swarms with elementary spirits; a new creation is preparing. Already the Keys of Solomon have been recovered and the mysteries of transcendental masonry are explained. A school, whereof the beginnings are yet obscure and almost invisible, is forming in the Slavonic empire, in Germany, and in France. A century hence this school will count seven thousand adepts, and its last Grand Master will be Enoch, who will appear in the year 2000 of the Christian era. Then Messianism, of which he is the destined precursor will flourish on the earth for a thousand years. These previsions are the summary of all prophecies and all Kabbalistic calculations.

PART V

CEREMONIAL MAGIC[1]

I.—ELEMENTARY SPIRITS AND THE RITUAL OF THEIR CONJURATION.

THE material elements, analogous to the divine elements, are popularly classified as four, are explained as two, and really exist as three. The magical elements are in alchemy salt, mercury, sulphur, and azoth; in the Kabbalah, the Macroprosopus, the Microprosopus, and the two Mothers; in symbolism, the man, eagle, lion, and bull; in old physics, according to common notions and nomenclature, air, water, earth, and fire. But in magical science the water is no ordinary water, the fire is not merely fire, &c. These expressions conceal a more exalted meaning. The primitive substance is the only simple one; there is, therefore, but one material element, and this is invariably manifested in tetradic phases. Air and earth represent the male principle, fire and water are connected with the female. To these four elementary forms correspond the four following philosophical conceptions:—

Mind,
Matter,
Motion,
Rest.

All science consists actually in the comprehension of these four things, which alchemy has reduced to three.

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[1] See Note 23.

The Absolute,
The Fixed,
The Volatile,

while the Kabbalah connects them with the essential idea of God, who is absolute reason, necessity, and liberty, a triadic notion expressed in the secret books of the Jews.

The Astral Light is the physical soul of the four elements, which are the four polar forces of the universal magnet, and are represented in symbolism by the Cross. They are the expression of two fundamental laws, resistance and motion. The beginning of the comprehension of the *magnum opus* is that of the four philosophic elements, which are primarily intellectual, for they are designated and realized by the Logos, the supreme formulation of reason. The water of the philosophers is the divisible substance, and the force also which divides and dissolves it; it corresponds to the Kabbalistic woman. The philosophic earth is the quotient which coagulates on issuing from the divisor. Fire is movement; it is to water as one is to three, and it corresponds to the serpent. Air is the matrix of fire; it is to earth as a half is to eight.

The symbolic tetrad, represented in the mysteries of Memphis and Thebes by the four-fold sphinx, corresponded to the four elements. The chalice held by the man, or aquarius, corresponded to water; air was represented by the circle, or nimbus, which surrounds the head of the celestial eagle; fire by the wood which feeds it, by the tree which is fructified with the heat of the sun and earth, and by the royal sceptre symbolized in the lion; earth is represented by the sword of Mithra, who annually immolates the sacred bull, and mingles its blood with the sap which fills all earthly fruits.

The four elementary forms roughly divide and specialize the created spirits which the universal movement disengages from the central fire. In fact, created spirits, being called to emancipation through trials, are placed from their birth between these four forces, and it is in their power to declare for good or evil, to choose life or death. To find the fixed point, that is, the moral centre of the Cross, is the first problem they are set to solve, and their first conquest is that of their individual liberty. They begin, therefore, by being drawn some towards the north, others towards the south, some towards the right, others towards the left, and so long as they are not free agents, they cannot have the use of reason, nor can they be incarnated except in animal forms. These unemancipated spirits, the slaves of the four elements, are what the Kabbalists call elementary demons, or occult elements, and they people those elements which correspond to their condition of servitude. Sylphs, undines, gnomes, and salamanders, therefore, really exist, some wandering and seeking incarnation, others incarnate and living on the earth. These are vicious and imperfect men.[1]

The Astral Light is saturated with souls, which it releases, as we have said, in the incessant generation of existences; their imperfect wills can be dominated and employed by stronger minds, thus forming vast invisible chains, which may occasion or determine great elementary commotions. The phenomena established in trials for sorcery have no other causes. The elementary spirits are like children; they torment those who concern themselves about them, unless at any rate they are governed by a lofty reason and excessive severity. It is these beings who frequently occasion our disturbing or fantastic dreams, who produce the movements of the divining rod, and the raps on our walls and furniture; but they can never manifest thoughts other than our own, and if we are not thinking at all, they address us with all the incoherence of dreams. They reproduce good and evil indifferently, because they are devoid of free will, and are consequently irresponsible agents; they appear to ecstatics and somnambulists under imperfect and fleeting forms, occasioning the nightmares of St Anthony, and probably the visions of Swedenborg; they are neither damned nor guilty, they are innocent and curious, and as they may be used or abused like children or animals, the magus who employs their services assumes a terrible responsibility, for he must expiate in his own person all the evil he has caused them to perform, and the magnitude of his torments will be proportioned to the extent of the power which he has exercised by their mediation.

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[1] See Note, 24.

To rule the elementary spirits, and become thus the king of the occult elements, the four trials of antique initiation must be undergone; and, as these initiations exist no longer, they must be replaced by analogous actions, as, for instance, by exposing oneself fearlessly in a burning house, by crossing a precipice on a plank or the trunk of a tree; by climbing a perpendicular mountain during a storm; by vigorously doing battle with a cascade or dangerous whirlpool. He who is afraid of the water will never reign over the undines; he who shrinks from the flames will never command salamanders; let him who is subject to giddiness leave the sylphs in peace, and forbear from irritating the gnomes, for inferior spirits will obey no power which has not been proved their master in their own individual element.

When courage and perseverance have acquired this incontestible power, the Logos of will-force must be imposed on the elements by particular consecrations of the air, fire, water, and earth, and this is the indispensable beginning of all magical operations. The air is exorcized by breathing towards the four cardinal points, and saying:—

Spiritus Dei ferebatur super aquas, et inspiravit in faciem hominis spiraculum vitæ. Sit Michael dux meus et Sabtabiel servus meus, in luce et per lucem. Fiat verbum halitus meus; et imperabo spiritibus æris hujus, et refrænabo equos solis voluntate cordis mei, et cogitatione mentis meæ, et nutu oculi dextri. Exorciso te, creatura æris, per Pentagrammaton et in nomine Tetragrammaton, in quibus sunt voluntas firma et fides recta. Amen. Sela, fiat.

The sylphide prayer must be then recited after tracing their sign in the air with an eagle's quill.

Prayer of the Sylphs.

Spirit of Light, Spirit of Wisdom, thou whose breath doth impart and recall the shape of every object; thou before whom the life of all creatures is a shadow which transforms, and a vapour which passes away; thou who sittest upon the clouds and fliest on the wings of the wind; thou whose outbreathing peoples the limitless immensity; thou whose inbreathing draws back within thee all that emanated from thee; unending movement in the everlasting stability, be thou blessed for ever! We praise thee and bless thee in the inconstant empire of the created light, of shadows, reflections, and images, and we aspire without ceasing towards thine immutable and imperishable splendour. May the beam of thine intelligence and the warmth of thy love come down on us; then shall the unsteady be established, the shadow be substance, the spirit of the air shall receive a soul, and dream be thought! No more shall we be swept away by the tempest, but shall curb with a bridle the winged steeds of the morning, and direct the course of the evening winds, that we may fly away and come into thy presence! O Spirit of spirits, O everlasting Soul of souls, O Imperishable Breath of Life, creative Sigh, Mouth which dost breathe forth and draw in the life of all beings in the ebb and flow of thine eternal speech, which is the divine sea of motion and truth! Amen.

Water is exorcized by the laying on of hands, by breath, and by speech, mixing consecrated salt with a little of the ash which is left in the incense pan. The aspergillus is made of branches of vervain, periwinkle, sage, mint, ash, and basil, tied by a thread taken from a virgin's distaff; the handle must be of hazelwood which has not yet borne fruit, and thereon the characters of the seven spirits must be graved with the magic awl. The salt and ashes of the incense must be separately consecrated by saying—

Over the Salt.

In isto sale sit sapientia, et ab omni corruptione servet mentes nostras et corpora nostra, per Hochmaël et in virtute Ruach-Hochmaël; recedant ab isto fantasmata hylæ ut sit sal cœlestis, sal terræ, et terra salis, ut nutrietur bos triturans et addat spei nostrae cournua tauri volantis. Amen.

Over the Ash.

Revertatur cinis ad fontem aquarum viventium, et fiat terra fructificans, et germinet arborem vitæ per tria nomina, quæ sunt Netsah, Hod, et Jesod, in principio et in fine, per Alpha et Omega qui sunt in spiritu AZOTH. Amen.

In mingling the Water, Salt, and Ash.

In sale sapientiæ æternæ, et in aqua regenerationis, et in cinere germinante terram novam, omnia fiant per Eloim Gabriel, Raphael, et Uriel, in sæcula et æonas. Amen.

Exorcism of the Water.

Fiat firmamentum in medio aquarum et separet aquas ab aquis, quæ superius sicut quæ inferius, et quæ inferius sicut quæ superius, ad perpetranda miracula rei unius. Sol ejus pater est, luna mater, et ventus hanc gestavit in utero suo, ascendit a terra ad cœlum et rursus a cœlo in terram descendit. Exorciso te, creatura aquæ, ut sis mihi speculum Dei vivi in operibus ejus, et fons vitæ, et ablutio peccatorum. Amen.

Prayer of the Undines.

Terrible King of the Sea, thou who bearest the keys of the floodgates of heaven, and dost imprison the waters of the under world in their earthy caverns; King of the deluge and of the floods of the springtime; thou who unsealest the sources of the streams and fountains; thou who commandest the moisture, which is like the blood of earth, to become the sap of plants; we adore and invoke thee! Speak unto us in the great tumult of the sea, and we shall tremble before thee; speak also in the ripple of limpid waters, and we shall long for thy love! O Immensity, wherein all rivers of life are lost, to be always reborn in thee! Ocean of infinite perfections, height which reflects itself in the depth, depth which projects itself on the height, lead us to true life by love and intelligence! Lead us to immortality by renunciation, that we may be worthy one day to offer thee water, blood, and tears, for the remission of sins! Amen.

Fire is exorcized by casting salt, incense, white resin, camphor, and sulphur therein and pronouncing, thrice the three names of the genii of fire—MICHAEL, king of the sun and lightning; SAMAEL, king of volcanos; and ANAEL, king of the Astral Light; then by reciting the Prayer of the Salamanders.

Prayer of the Salamanders.

Immortal, everlasting, ineffable, and uncreated Father of all things, who art borne on the ever-rolling chariot of worlds revolving unceasingly; ruler of the ethereal immensities, where the throne of thy power is established, from the altitude of which thine insupportable eyes discern all things, and thy holy and beautiful ears do hear all things, listen to thy children, whom thou hast loved before the ages began! For thy golden, overwhelming, everlasting majesty shines over the world and over the starry Heaven; thou art exalted above them, O Glittering Fire! Thence thou illuminest and dost commune with thyself by thine own splendour, and there issue from thine essence inexhaustible streams of life to nourish thine infinite spirit, which itself doth nourish all things, and is that unfailing storehouse of substance ever ready for generation, which adapts and appropriates the forms thou hast impressed on it from the beginning. From this spirit the three most holy kings who surround thy throne and form thy court, derive their immemorial origin, O Universal Father! O sole and only father of beatified immortals and mortals!

Thou hast in particular created powers which are marvellously similar to thine own eternal thought, and thine adorable essence; thou hast made them superior to the angels who proclaim thy will to the world; finally, thou hast created us third in the rank of our elementary empire. There our continual occupation is to praise thee and adore thy good pleasure; there we burn unceasingly in our aspiration to possess thee. Father, mother, most tender of all mothers, admirable archetype of chaste love and maternity! Son, flower of sons! Form of all forms, soul, spirit, harmony, and number of all things! Amen.

The earth is exorcized by the sprinkling of water, by breathing, and by fire, with the perfumes proper to each day, and the prayer of the gnomes.

The Prayer of the Gnomes.

Invisible King, who taking the earth as a foundation hast hollowed its depths to replenish them with thine omnipotence! Thou, whose name shaketh the pillars of heaven, thou, who causest the seven metals to circulate in the veins of the earth, monarch of the seven lights, recompenser of the subterranean workers, lead us into the desirable light, into the realm of splendour! We watch and we labour unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried talismans, by the pole of loadstone which passes through the world's centre. Saviour, Saviour, Saviour, have pity on those who suffer, enlarge our hearts, detach our minds, elevate them, ennoble us! O stability and motion! O day clothed with night! Master, who never dost retain the wages of thy workers! O silvered whiteness! O golden splendour! O crown of living and melodious diamonds! Thou, who wearest the heavens on thy finger as a sapphire ring, thou, who concealest beneath the earth, in the stone kingdom, the miraculous seed of stars, live, reign, be ever the dispenser of that wealth whereof thou hast made us the custodians!

It must be borne in mind that the special kingdom of the gnomes is at the North, that of the salamanders at the South, that of the sylphs at the East, and that of the undines at the West. They influence the four temperaments of man, that is, the gnomes influence the melancholic, salamanders the sanguine, undines the phlegmatic, and sylphs the bilious. Their signs are—the hieroglyphic of the bull for the gnomes, who are commanded with the sword; of the lion for the salamanders, who are commanded with the bifurcated rod, or magical trident; of the eagle for the sylphs, who are ruled by holy pantacles; and finally, of the aquarius for the undines, who are evoked by the cup of libations. Their respective sovereigns are Gob for the gnomes, Djin for the salamanders, ralda for the sylphs, and Nicksa for the undines.

When an elementary spirit torments, or, at any rate, troubles the inhabitants of this world, it must be adjured by air, water, fire, and earth, with breathing, sprinkling, burning of perfumes, and by tracing on the ground the star of Solomon and sacred Pentagram. These figures should be absolutely correct, and drawn either with the ash of consecrated fire, or with a reed soaked in various colours, mixed with pulverized loadstone. Then, holding the pantacle of Solomon in the hand, and taking up by turns the sword, rod, and cup, the Conjuration of the Four should be repeated in the following terms:—

Caput mortuum, imperet tibi Dominus per vivum et devotum serpentem. Cherub, imperet tibi Dominus per Adam Jotchavah! Aquila errans, imperet tibi Dominus per alas Tauri. Serpens, imperet tibi Tetragrammaton per Angelum et Leonem! Michael, Gabriel, Raphael, Anael! FLUAT UDOR per spiritum ELOIM. MANEAT TERRA per Adam JOT-CHAVAH. FIAT FIRMAMENTUM per JAHUVEHU-ZEBAOTH. FIAT JUDICIUM per ignem in virtute MICHAEL.

Angel with the blind eyes, obey or pass away with this holy water. Labour, winged bull, or return to earth if thou wouldst not be pricked with this sword. Fettered eagle, obey this sign, or retire before my breath. Writhing serpent, crawl at my feet, or be tortured by the sacred fire and evaporate with the perfumes I am burning. Water, revert to water; fire, burn; air, circulate; earth, return to earth by the power of the Pentagram, which is the morning star, and in the name of the Tetragram, which is written in the centre of the cross of light! Amen.

The sign of the Cross adopted by Christians does not exclusively belong to them. It is also Kabbalistic, and represents the oppositions and tetradic equilibrium of the elements. There were originally two methods of making it, the one reserved for priests and initiates, the other set apart for the neophytes and profane. Thus, for example, the initiate, raising his hand to his forehead, said: "Thine is," then brought down his hand to his breast, "the kingdom," then transferred it to the left shoulder, "justice," finally to the right shoulder, "and mercy"; then joining his hands, he added, "through the generating ages." Tibi sunt Malchut et Geburah et Chesed per aeonas—a sign of the Cross which is absolutely and splendidly Kabbalistic, but the profanations of the Gnosis have entirely lost it to the official and militant church. This sign made in this manner should precede and terminate the Conjuration of the Four.

To conquer and subjugate the elementary spirits, we must never be guilty of the faults which are their characteristics. Never will a capricious and changeable mind be able to rule the sylphs. Never will a soft, cold, and fickle disposition be able to govern the undines; anger irritates the salamanders, and gross covetousness makes those whom it enslaves the sport and plaything of the gnomes. But we must be prompt and active, like the sylphs; pliant and observant as the undines; energetic and strong, like the salamanders; laborious and patient, like the gnomes; in a word, we must overcome them in their strength without ever being overcome by their weakness. When he is permanently established in this disposition, the whole world will be at the command of the enlightened thaumaturge. He will pass through the storm, and no rain will fall on his head; the wind will not displace a single fold of his garments; he will go through fire and not be burned, he will walk on the water, and will discern diamonds through the opacity of the earth. These promises, which may seem hyperbolic, are so only to the vulgar mind; for if the initiate do not materially and literally perform what is expressed by these words, he will accomplish things which are far greater and far more admirable.

Why, for example, if it be an established fact that persons in the ecstatic state temporarily lose their gravity, should it be impossible to walk or glide on the water? The convulsionaries of St Médard felt neither fire nor steel, and begged for the most violent and incredible tortures as a relief. The extraordinary ascensions and amazing equilibrium of certain somnambulists are a revelation of Nature's secret forces. But we live in a century wherein no one has the boldness to acknowledge the miracles they have witnessed; and if any one should declare that he has beheld, or performed himself, what he narrates, he will be told that he is joking at the expense of his hearers, or that he is ill. It is far better to be silent and to act.

The metals which correspond to the four elementary forms are gold and silver for air, mercury for water, iron and copper for fire, and lead for earth. Talismans are composed of these relatively to the forces they represent, and to the effects it is proposed to produce by their means. Divination by the four elementary forms, called aeromancy, hydromancy, pyromancy, and geomancy, is performed in various ways, all of which depend on the will and the translucid, or imagination, of the operator. In fact, the four elements are merely instruments to assist second sight, which is the faculty of seeing into the Astral Light, and is natural as the first, or sensible and ordinary sight, though it can operate only by means of the abstraction of the senses. Somnambulists and ecstatics are naturally gifted with second sight, but this vision is more lucid when the abstraction is more complete. Abstraction is produced by astral intoxication, that is, by a superabundance of light, which completely saturates and consequently deadens the nervous instrument. Sanguine temperaments are more disposed to aeromancy, the choleric to pyromancy, the phlegmatic to hydromancy, and the hypochondriac to geomancy. Aeromancy is confirmed by oneiromancy, or divination by dreams, pyromancy is supplemented by magnetism, hydromancy by crystallomancy, and geomancy by cartomancy. These are transpositions and improvements of methods. But divination, in whatsoever manner it be performed, is dangerous, or at least, useless, for it weakens will-power, consequently impedes liberty, and fatigues the nervous system.

II.—Necromancy.

The Abbè Trithemius,[1] who in magic was the master of Agrippa, explains in his "Stenography" the secret of conjurations and evocations in an exceedingly natural and philosophical manner. To evoke a spirit, he says, is to enter into the ruling idea of that spirit, and if we rise morally higher in the same line, we shall draw that spirit after us and it will serve us. To conjure is to oppose to an isolated spirit the resistance of a current and of a chain —*cum jurare*, that is, to make a collective act of faith. The greater the power and enthusiasm of this faith, the more efficacious is the conjuration. We may be alone to evoke a spirit, but to conjure it we must speak in the name of a circle or association, and it is this which is represented by the hieroglyphic circle traced round the Magus while he is operating, which also he cannot leave without at the same moment losing all his power.

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[1] See Note 25.

In virtue of the great magical dogma of the hierarchy and of universal analogy, the possibility of real evocations may be Kabbalistically demonstrated ; as to the phenomenal reality of the result of magical operations conscientiously accomplished, it is a question of experience ; in our own case we have established it, and we place it in the power of our readers to renew and confirm our experiences.

There are evocations of intelligence, evocations of love, and evocations of hatred. There are two kinds of necromancy—the necromancy of light and the necromancy of darkness, evocation by prayer, pantacle, and perfumes, and evocation by blood, imprecations, and sacrileges. We have practised the first only, and we advise no one to devote themselves to the second. It is certain that the images of the departed appear to the magnetized persons who evoke them ; it is equally certain that they never unveil to them any mysteries of the life beyond. They are beheld just as they would still be in the memory of persons who have known them. When the evoked spectres reply to those who address them, it is always by signs, or by an interior and imaginary impression, never with a voice which really strikes on the ears, and this is easily comprehensible—how should a shadow speak ? With what instrument could it make the air vibrate, by impinging on it in such a manner as to cause distinguishable sounds ?

Electric touches on the part of the apparitions are nevertheless experienced, and these contacts sometimes seem to be produced by the hands of the phantom ; this phenomenon however is wholly subjective, and the power of imagination, acting in concert with the occult force which we call the Astral Light, is its sole and only cause. This is proved by the fact that the spirits, or at least the spectres which pretend to be such, touch us certainly sometimes, but we never can touch them, which is one of the most alarming adjuncts of apparitions, for the visions seem occasionally so real that we cannot without agitation feel the hand pass through what appears to be a body and yet encounter no resistance.

There is no evidence that spirits really leave the superior spheres to communicate with us, and the very contrary is probable. We evoke the reminiscences contained in the Astral Light, which is the common reservoir of universal magnetism. It is in this light that the Emperor Julian beheld the manifestation of his gods, but old, ill, and decrepit—fresh proof of the influence of current and accredited opinions on the reflections of this same magic agent which causes tables to speak and answers by taps on the walls.

We read in ecclesiastical historians that Spiridion, bishop of Tremithante, subsequently invoked as a saint, called up the spirit of Irene, his daughter, to ascertain from her where a deposit of money, which she had received from a traveller, had been concealed. Swedenborg habitually communicated with the pretended dead, whose forms appeared to him in the Astral Light. We have known several credible persons who have assured us that they beheld for years the departed who were dear to them. The well-known atheist, Sylvanus Maréchal, appeared to his widow and to a friend, to inform them of a sum of 1500 francs in gold which he had hidden in a secret drawer of his desk. We have received the anecdote from an old friend of the family.

There should be always an adequate motive and lawful object in evocations; otherwise they are works of darkness and folly, most dangerous to health and reason. To evoke out of pure curiosity, and simply to know if we shall see anything, is to be disposed beforehand for fruitless fatigue. The supreme sciences tolerate neither doubt nor puerilities. The laudable motive in an evocation can be either love or intelligence. Evocations of love need less apparatus and are in every way more easy. The method of procedure is as follows:—

We must first carefully collect all the memories of him or her whom we seek to behold again, and the articles he or she made use of, which hence preserve their impress; then we must either furnish a room where the person dwelt in life, or a similar place, where their portrait must be hung with white and surrounded by the flowers which they loved; the latter should be daily renewed. We must then fix on a definite day, either that of their birth, or the one which was most propitious for their and our affection, a day of which we suppose that the soul, however blessed it may be elsewhere, cannot lose the remembrance, and this must be selected for the evocation, for which we must prepare ourselves during a space of fourteen days. During this period we must be careful to give no one the same proof of affection which the deceased had a right to expect from us; we must observe rigorous chastity, live in retirement, and make only a simple and slight collation daily. Every evening at the same hour we must shut ourselves in the chamber consecrated to the memory of the lamented person, with only a dim light, such as a small funereal lamp or taper would afford, and, placing this light behind us, we must unveil the portrait, before which we must remain an hour in silence, then perfume the chamber with a little good incense, and go out backwards.

On the day fixed for the evocation, we must array ourselves before morning as if for a festival, give no one the first greeting, take only one meal, consisting of bread, wine, and roots or fruits; the cloth should be white, two covers should be laid, and one portion of the bread, which should be served whole, must be broken; some drops of wine must also be placed in the person's glass whom we desire to evoke. This repast should be made in silence in the chamber of evocations, and in presence of the veiled portrait; all that was used at the meal must be then cleared away, except the glass of the dead person and his share of the bread, which must be left before the portrait. In the evening, at the time of the ordinary visit, we must repair to the chamber in silence, light a clear fire of cypress wood, and seven times cast incense therein, pronouncing the name of the person we desire to behold; the lamp must be afterwards extinguished and the fire suffered to go out. This day the portrait must not be uncovered. When the flame is extinguished, more incense must be placed on the ashes, and God must be evoked according to the formulæ of that religion which the deceased person professed, and according to the notion they entertained themselves of God. In reciting this prayer, we must identify ourselves with the evoked person, speak as they would speak, in a way, believe as they believed; then, after a silence of fifteen minutes, speak to them as if they were present, with faith and affection, praying them to manifest to us. Renew this prayer mentally, covering the face with both hands; then call on the individual thrice with a loud voice; wait, kneeling with closed or covered eyes, for some minutes, while mentally communing with them. Then call on them three times more in a gentle and affectionate tone, and slowly open the eyes. If we behold nothing, the experience must be renewed the year following, and up to the third time, on which, at least, it is certain that the desired apparition will be obtained, and the longer it has delayed the more will it be visible and startling in its reality.

Evocations of knowledge and intelligence are performed with more solemn ceremonies. Should a celebrated person be concerned, we must meditate on his life and writings for twenty-one days, form an idea of his appearance, countenance, and voice, mentally address him and imagine his replies, bear about us his portrait, or his name at least, submit to a vegetable diet for the time indicated, observe a severe fast during the last seven days, and then construct the magical oratory as we shall describe it.[1] The oratory should be wholly shut up, but if we operate in the daytime, we may leave a small opening on the side where the sun will be found at the time of evocation, placing before this opening a triangular prism, and before the prism a crystal globe filled with water. If we operate at night, we must so arrange the magic lamp that its single ray shall fall on the smoke rising from the altar.

The object of these preparations is to endow the magical agent of the elements with a corporeal appearance, and to relieve the tension of imagination, which is not exalted without danger to the absolute illusion of dream. It will be readily understood, moreover, that a ray from the sun or from a lamp, variously coloured and falling on an unsteady smoke, cannot in any way create a perfect image. The brazier of sacred fire should be in the centre of the oratory, and the altar of perfumes at a little distance from it. The Magus should turn to the east for prayer and to the west for evocation; he should be alone or else assisted by two persons, who must observe rigorous silence; he must wear the magic vestments as described in a later section, and a crown of gold or vervain; he should take a bath before the operation, and all his under garments must be of unsullied and absolute cleanliness. He must then begin with a prayer suited to the disposition of the spirit to be evoked, and one which would be approved by it were the person still living. Voltaire, for example, would never be evoked by reciting prayers in the style of St Bridget's. For the great men of old the hymns of Cleanthes or Orpheus should be repeated, with the oath which concludes the Golden Verses of Pythagoras. At our own evocation of Apollonius, we used the magical philosophy of Patricius, which contains the doctrines of Zoroaster and the works of Hermes Trismegistus, as a Ritual. We recited in a loud voice the Nuctemeron of Apollonius in Greek, and added the following conjuration :—

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[1] See "Thaumaturgical Experiences of Éliphas Lévi," sec. i.

Βουλῆς δ' ὁ πατὴρ πάντων, καὶ καθηγητὴς ὁ τρισμέγιστος Ἑρμῆς. Ἱατριχῆς δ' ὁ Ἀσχληπιὸς ὁ Ἡφάισθου. Ἰσχὺος τε καὶ μωμῆς πάλιν Ὄσιρις με δ' ὧν ὤ τέκνον ἀυτόσσυ. Φιλοσόφιας δὲ Ἀρνεϐάσκενις. Ποιητικὴς δὲ πάλιν ὁ Ἀσκλεπιος, ὁ Ἰμούθης.

῞Ουτοι τὰ κρὺπτα, φῦσιν Ἑρμης, τῶν ἐμῶν επίγνωσονται γραμματων πάντων, καὶ διακρινοῦσι, καὶ τῖνα μεναντοι κατεσχοσιν ἅ δὲ καὶ πρὸς εὐεργὲσιὰς ϑνὴτων φθὰνει, σήλαι χαὶ ὀϐελὶσκοις χαραξῶσιν.

Μαγέιαν, ὁ Απολλωνὶος, ὁ Απολλωνὶος, ὁ Απολλωνὶος διδασκεις τοῦ Ζοροάστρου τοῦ Ὠρομάζου, ἐστί δή τοῦτο, θεῶν θεραπεια.[1]

For the evocation of spirits belonging to religions which have emanated from Judaism, the Kabbalistic invocation of Solomon must be made use of, either in Hebrew or in any other language with which the spirit to be evoked was familiar.

Powers of the Kingdom, be under my left foot and in my right hand—Glory and Eternity, touch my two shoulders and direct me in the paths of Victory—Mercy and Justice, equilibrate and be the splendour of my life—Intelligence and Wisdom, bestow the crown on me—Spirits of MALCHUTH, lead me between the two pillars on which the whole edifice of the Temple depends—Angels of NETSAH and

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[1] This quotation, as it exists in the French text, is made almost unintelligible by innumerable typographical mistakes, which in the absence of any reference to the original are very difficult to correct in a satisfactory manner.

HOD, establish me on the Cubic Stone of JESOD! O GEDULAEL! O GEBURAEL! O TIPHERETH! BINAEL, be my desire—RUACH HOCHMAEL, be my light—be that which thou art and thou wilt be, O KETHERIEL! *Ischim*, assist me in the name of SADDAI! *Cherubim*, be my strength in the name of ADONAI! *Beni-Elohim*, be my brethren in the name of the Son, and by the virtues of ZEBAOTH. *Eloïm*, do battle for me in the name of TETRAGRAMMATON. *Malachim*, protect me in the name of יהוה. *Seraphim*, purify my affection in the name of ELVOH. *Hasmalim*, enlighten me with the splendours of ELOI and Shechinah. *Aralim*, act—*Ophanim*, revolve and shine—*Hajoth a Kadosh*, cry, speak, shout — Kadosh, Kadosh, Kadosh — SADDAI, ADONAI, JOTCHAVAH, EIEAZEREIE! Hallelu-jah, hallelu-jah, hallelu-jah! Amen. אמן.

It must be remembered, above all, that the names Satan, Beelzebub, Adramelek, and others which occur in the conjurations, do not designate spiritual individuals, but legions of impure spirits. "Our name is legion," says the spirit of darkness in the Gospel, "because we are many." In hell, or the kingdom of anarchy, the majority is the law, and progression is accomplished in an inverted sense, that is, the most advanced in Satanic development, the most degraded consequently, are the weakest and most unintelligent. Thus, a fatal law forces the demons downward when they wish and believe themselves to be rising, and those who call themselves chief are the most impotent and despised of all. As to the mob of the perverse it trembles before an unknown, invisible, capricious, implacable prince, who never explains his laws, whose arm is always raised to strike those who cannot understand him. They give this phantom the names of Baal, Jupiter, and others far more venerable, which cannot be uttered without profanation in hell, but this phantom is only the shadow and remembrance of God, disfigured by wilful perversity, and remaining in their imagination as a visitation of justice and a reproach of truth.

When the evoked spirit of light appears with a doleful or irritated countenance, we must offer it a moral sacrifice, that is, be interiorly willing to refrain from what offends it; then before leaving the oratory, we must dismiss it by saying:—

"May peace be with thee! I have not wished to trouble thee; I shall endeavour to correct myself in whatever offends thee; I do and will pray both with thee and for thee: pray then for me and with me, and return to thy long sleep, awaiting that day when we shall wake together. Silence and farewell!"

We must not end this chapter without adding, for the benefit of the curious, some details of the ceremonies of black necromancy. We find in several ancient authors how it was practised by the sorcerers of Thessaly. A pit was dug, on the brink of which a black sheep was killed; then the psyllae and larvæ supposed to be present and hastening to drink the blood were driven away by the Magic Sword. The triple Hecate and the infernal gods were called on, and thrice the shadow they desired to see was invoked.

In the Middle Ages, the necromancers profaned tombs and compounded philtres and ointments with the grease and blood of corpses; they mixed aconite, belladonna, and poisonous fungi therewith; then they boiled and skimmed these frightful combinations over fires composed of human remains and crucifixes stolen from churches; they added the dust of dried toads and the ashes of consecrated hosts; then they rubbed their foreheads, hands, and stomachs, with the infernal ointment, drew the Satanic pantacle, and evoked the dead beneath gibbets or in desecrated cemeteries. Their howlings were heard at great distances, and the belated traveller fancied that legions of phantoms were issuing from the earth; the very trees assumed in his eyes affrighting shapes, flaming orbs seemed glaring in the thickets, while the frogs of the marshes appeared to repeat hoarsely the words of the Sabbath. It was the mesmerism of hallucination, and the contagion of madness.

The end of the proceedings of black magic is to disturb reason and produce all those feverish excitements which supply courage for the commission of great crimes. The grimoires, which were formerly seized by authority and burned whenever they were met with, are certainly anything but harmless books. Sacrilege, murder, and theft are indicated or hinted at as means to realization in nearly all these operations. Thus in the Great Grimoire and in the

Red Dragon, a later imitation of the Great Grimoire, we find necromantic proceedings which consist in tearing up the earth over tombs with the nails, dragging out the bones beneath, setting them crosswise on the breast, and, thus arrayed, assisting at the midnight mass on Christmas Eve in a church, where at the moment of the elevation we must rise and rush out, shouting—"Let the dead rise from their tombs!" Then we must go back to the cemetery, take up a handful of the earth which lies nearest to the coffin, return at a run to the church which has been startled by the previous outcry, set down the two bones still crosswise and again shout—"Let the dead rise from their tombs!" When, if no one be found to arrest us and take us to the madhouse, we may retire at a slow pace, counting four thousand five hundred steps without turning aside, which supposes us to be either on a high road or capable of scaling walls. At the end of these paces we must lie down on the ground as if in a coffin, having previously strewn cross-wise the earth in our hand, after which we must once again repeat, this time in a lugubrious tone, the words, "Let the dead rise from their tombs!" and then call thrice on the person desired to appear. It is not to be disputed that anyone sufficiently idiotic and perverse as to abandon themselves to such practices must be disposed before-hand for all chimæras and phantoms. The recipe in the Great Grimoire is therefore certainly most efficacious, but we advise none of our readers to make use of it.

III.—MYSTERIES OF THE PENTAGRAM AND OTHER PANTACLES.[1]

The Pentagram expresses the mind's domination over the elements and it is by this sign that we bind the demons of the air, the spirits of fire, the spectres of water, and the ghosts of earth. It is the Star of the Magi, the burning star of the Gnostic schools, the sign of intellectual omnipotence and autocracy. It is the symbol of the Word made Flesh, and, according to the direction of its rays, it represents good or evil, order or disorder, the sacred lamb of Ormuz and St John, or the accursed goat of Mendes. It is initiation or profanation, Lucifer or Vesper, Mary or Lilith, victory or death, light or darkness.

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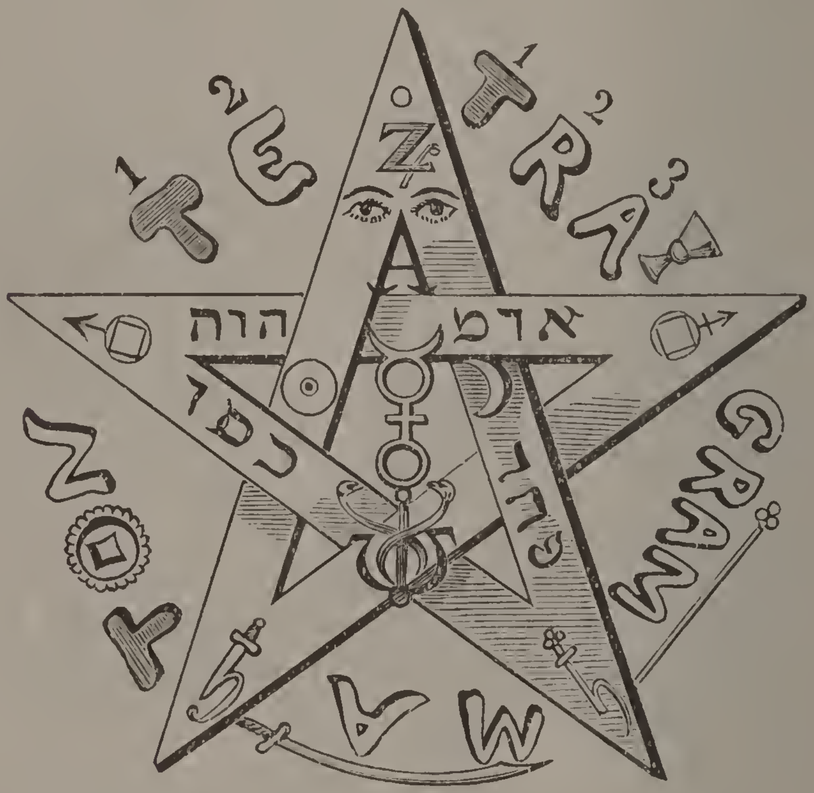
[1] See Note 26.

The Pentagram with two horns in the ascendant, represents Satan, or the goat of the Sabbath, and with the single horn in the ascendant it is the sign of the Saviour. It is the figure of the human body with the four members and a point representing the head; a human figure head downward naturally represents the demon, that is, intellectual subversion, disorder and folly.



Now, if magic be a reality; if this secret science be the true law of the three worlds; this absolute sign, this sign as old as and older than history, should and must actually exercise an incalculable influence on souls disengaged from their material envelope. Armed therewith and suitably disposed, we can behold infinity through the medium of that faculty which is as the Soul's Eye, and can cause ourselves to be served by legions of angels and by demon hordes. The empire of the will over the Astral Light, which is the physical soul of the four elements, is represented in magic by the Pentagram. That which was used by the author in his evocation at London, scientifically perfected, is that which is engraved at the beginning of this chapter, and it is not to be found so complete either in the clavicles of Solomon or in the magic calendars of Tycho-Brahe and Duchenteau. If it be asked how a sign can exercise that immense power over spirits which is claimed for the Pentagram, we inquire in turn why the Christian world bows before the sign of the Cross. The sign by itself is nothing; it derives strength from the doctrine it resumes, and of which it is the Logos. Now, a sign which epitomizes by expression all the occult forces of Nature, which has always manifested to elementary and other spirits a power superior to their own, naturally strikes them with fear and respect, and enforces their obedience by the empire of knowledge and will over ignorance and weakness.

The sign of the Pentagram is called also the sign of the Microcosm, and it represents what the Kabbalists of the Zohar term the Microprosopus. Its complete comprehension is the key of the two worlds—it is absolute natural philosophy and natural science. Its use, however, is most dangerous to operators who do not completely and perfectly understand it. It should be composed of seven metals, or at any rate be graved in pure gold on white marble, but it may be also designed in vermilion on a lambskin free from every defect and stain, this being the symbol of integrity and light. The marble should be virgin, that is, should never have been previously used; the lambskin should be prepared under the auspices of the sun. The lamb should have been killed in Paschal time with a new knife, and the skin must have been salted with salt consecrated by magical ceremonies. Negligence in even one of these difficult and, at first sight, arbitrary observances completely stultifies the great operations of science. The Pentagram is consecrated with the four elements; the magic figure is breathed on five times, it is sprinkled with consecrated water, and dried by the smoke of five perfumes, namely, incense, myrrh, aloes, sulphur, and camphor, with which a little white resin and ambergris may be mixed; then we must breathe five times pronouncing the names of the five genii, who are Gabriel, Raphael, Anael, Samael, and Oriphiel; the pantacle must be subsequently laid on the earth and turned towards the North, South, East, and West, and to the centre of the astronomical cross, pronouncing the letters of the sacred Tetragram one after the another. Finally, we must repeat softly the blessed names of Aleph and the mysterious Thau, united in the kabbalistic name of Azoth.

The Pentagram must be placed on the altar of perfumes and on the tripod of evocations. The operator must also wear one about his person, with the figure of the Macrocosm, that is, the six-pointed star, composed of two inter-laced triangles. When a spirit of light is to be evoked, the head of the first star, that is, one of its points, must be turned towards the tripod of evocation, and the two lower points towards the altar of perfumes. The reverse is to be done where a spirit of darkness is concerned, but, in this case, the operator must be careful to hold the end of the rod or the point of the sword towards the top of the Pentagram. We have said already that signs are the active voice of the will. Now the will must produce its voice perfectly in order to transform it into action; and a single negligence, representing a useless word or a doubt, stamps every operation with falsehood and inefficacy, and turns back all the vainly expended energies on the operator. Magical ceremonial must, therefore, be absolutely abstained from, or scrupulously and exactly accomplished in everything. The Pentagram graved in luminous lines on glass by means of the electrical machine also exercises a great influence on spirits and terrifies them. It was traced by the old magicians on the threshold of the door, to prevent evil spirits from entering and good ones from going out. This restraint resulted from the direction of the star's points. Two points on the outside repelled the evil, two on the inside detained them captive, one point only on the inner side captivated the good spirits. All these magical theorems, based on the unique dogma of Hermes, and on the analogical inductions of science, have been invariably confirmed by the visions of ecstatics and by the convulsions of cataleptics under the supposed possession of spirits. The G which Freemasons place in the centre of the Burning Star signifies Gnosis and Generation, the two sacred words of the ancient Kabbalah. It also signifies GRAND ARCHITECT, for the Pentagram, from whatever side it may be looked at, always represents an A. By placing it in such a manner that two of its points are above and only one below, we may see the horns, ears, and beard of the hieratic goat of Mendes, when it becomes the sign of infernal evocations.

The allegorical star of the Magi is nothing else, as we have said, than the mysterious Pentagram; and these three kings, children of Zoroaster, conducted by the Burning Star to the cradle of the microcosmic God, would be sufficient to prove the wholly kabbalistic and truly magical origines of Christian doctrine. One of these kings is black, another white, the third brown; the white king offers gold, symbol of life and light; the black myrrh, image of death and darkness; the brown presents incense, emblematic of the divinity of the conciliating dogma of the duadic cause; then they return into their own country by another road, to shew that a new cultus is but a new path which leads humanity to the one and only religion, which is that of the sacred triad and the shining Pentagram, the sole eternal *Catholicism*. In the Apocalypse, St John beholds this same star fall from heaven to earth; it is then called absynth or bitterness, and all the waters of the sea become bitter—striking image of the materialization of dogma, which produces the fanaticism and arid sourness of controversy. It is then to Christianity itself that the words of Isaiah may be addressed—"How art thou fallen from heaven, bright star, which wert so splendid in the morning?" But the Pentagram, profaned though it be by men, shines unclouded for ever in the right hand of the Word of truth, and the inspired voice promises to whomsoever shall conquer, that he shall possess the morning star—a solemn restitution held out to the star of Lucifer.

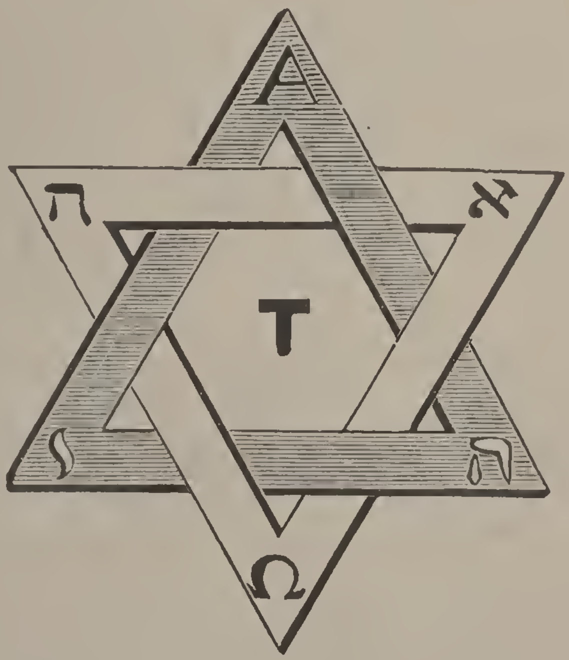
As will be seen, all mysteries of magic, all symbols of the gnosis, all figures of occultism, all kabbalistic keys of prophecy, are resumed in the sign of the Pentagram, which Paracelsus proclaims to be the greatest and most potent of all. It is indeed the sign of the absolute and universal synthesis. Must we be astonished after this at the real influence exercised by this sign on the intelligences of every hierarchy? Those who brave the sign of the Cross shudder at the aspect of the Star of the Microcosm. The Magus, on the contrary, when he feels his will grow weak, casts his eyes on that symbol, takes it in his right hand, and feels himself to be armed with intellectual omnipotence, provided that he is truly a king worthy to be conducted by the star to the cradle of divine realization; provided he knows, dares, wills, and can hold his peace; provided he understands the uses of the pantacle, cup, wand, and sword; provided, lastly, that the intrepid glances of his soul correspond to those two eyes which the upper ray of the Pentagram always presents to him open.

The intelligence of the wise man gives value to his pantacle, as his knowledge gives weight to his will, and spirits comprehending this power are at once subject to the sign when intelligently used. Let us briefly explain this marvel. All created spirits communicate with each other by means of signs, and all adhere to a certain number of truths expressed by certain determined forms, the perfection of which increases in proportion to the detachment of the spirits, those who are not weighted by the chains of matter recognising by the first intuition whether a sign is the expression of a true power or of an imprudent will. Thus, by the Pentagram, spirits may be forced to appear in dream, either during our waking state or in sleep, *by themselves bringing before our Diaphane their own reflection which exists in the Astral Light, if they have lived, or a reflection analogous to their spiritual Logos if they have not lived on earth.* This explains all visions, and, more than all, shews why the dead invariably appear to seers either as they were on earth, or as they still are in the tomb, but never as they exist in that life which escapes the perceptions of our present envelope.

Women with child are more than others under the influence of the Astral Light, which concurs in the formation of the infant, and unceasingly presents to them the reminiscences of the forms with which it is replete. It is thus that the most virtuous women sometimes deceive the malice of observers by equivocal resemblances; they frequently impress on the fruit of their marriage an image which strikes them in a dream, and it is thus that the same physiognomies are perpetuated from generation to generation. The Kabbalistic use of the Pentagram may then determine the appearance of the child to be born, and an initiated woman could impress upon her son the features of Nero or Achilles, as much as those of Louis XIV. or of Napoleon.

Solomon's Seal.

The double triangle of Solomon, forming the six-pointed star, is the sign of the Macrocosmos, but it is less powerful than the Pentagram, the microcosmic sign. It is represented in the following manner:—



The double triangle of Solomon is explained by St John in a remarkable way. He says, "There are three who give testimony in Heaven, the Father, the Word, and the Holy Ghost . . .; and there are three which give testimony on earth, the spirit, the water, and the blood." St John is thus in accordance with the masters of Hermetic philosophy, who give to their sulphur the name of ether, to their mercury the name of philosophic water, and to their salt the qualification of the dragon's blood, or menstruum of the earth. The blood or salt corresponds by opposition with the Father, the azotic or mercurial water with the Word or Logos, and the breath or spirit with the Holy Ghost—but the things of transcendental symbolism cannot be properly understood except by the true children of science.

Independently of these signs, the ancients made use, when evoking, of mystical combinations of the Divine names. The magic triangle of Pagan theosophists is the celebrated Abracadabra, to which they attributed extraordinary virtues, and it was represented thus :—

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

This combination of letters is a key of the Pentagram. The initial A is repeated five times and reproduced thirty times. The isolated A represents the unity of the first cause or of the intelligent, active agent. A united to B represents the fertilization of the duad by unity. R is the sign of the triad, because it represents, hieroglyphically, the effusion resulting from the union of the two principles. The number 11 of the letters of the word adds the unity of the initiate to the denary of Pythagoras, and the number 66, the total of the added letters, forms kabbalistically the number 12, which is the square of the triad,[1] and consequently the mystical quadrature of the circle. We may remark in passing that the author of the Apocalpyse, that clavicle of the Christian Kabbalah, has composed the number of the beast, that is, of idolatry, by adding a 6 to the double senary of the Abracadabra, which gives kabbalistically the number 18, assigned in the Tarot to the hierogylphic symbol of the night of the uninitiated, the moon with the towers, the dog, wolf, and crab (the sceptic, the blind believer, and the enemy of progress),—a mysterious and obscure number, of which the kabbalistic Key is 9, that of initiation. On this subject the sacred Kabbalist expressly says: "He that hath understanding (that is, the key of the kabbalistic numbers), let him calculate the number of the beast, for it is the number of a man, and the number of him is 666. It is, in fact, the decade of Pythagoras multiplied by itself and added to the sum of the triangular pantacle ABRACADABRA; it is therefore the epitome of all the magic of the ancient world, the entire programme of human genius, which the Divine Genius of the Gospel sought to absorb and supplant.

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[1] Surely the square of the triad is 9 ! 12 is the triad multiplied by the tetrad.—Tr.

These hieroglyphical combinations of letters and numbers belong to the practical part of the Kabbalah. Such calculations, which now seem to us arbitrary or dry, formed part of oriental philosophical symbolism, and were of the greatest importance in the teaching of sacred things emanating from the secret sciences. The absolute kabbalistic alphabet, which connected primitive ideas with allegories, allegories with letters, letters with numbers, was what was then called the Keys of Solomon, preserved, though completely misunderstood, in the game of Tarot, the antique symbols in which were noticed and appreciated for the first time, in our own days, by the erudite archæologist, Court de Gebelin.

IV.—MAGICAL CEREMONIAL AND CONSECRATION OF TALISMANS.

Ceremonies, vestments, perfumes, characters, and figures being necessary, as we have said, to employ the imagination in the education of the will, the success of magical operations depends on the faithful observance of every rite. These rites have nothing fantastic or arbitrary about them; they have been transmitted to us from antiquity, and subsist always by the essential laws of analogical realization and the correspondence which necessarily exists between ideas and forms. After passing several years in consulting and comparing all the most authentic grimoires and magical rituals, we have been enabled, not without trouble, to reconstruct the ceremonial of universal and primitive magic. The only serious books that we have seen on this subject are manuscripts written in conventional characters, which we have deciphered by the help of the polygraphy of Trithemius. The value of others is wholly contained in hieroglyphics or in the symbols with which they are adorned, and they disguise the truth of their images by the superstitious fictions of a mystifying text. Such, for example, is the Enchiridion of Pope Leo III.,[1] which has never been printed with its true figures, and has been recovered by us for our private use from an ancient manuscript.

The Rituals known under the name of the Claviculæ of Solomon are very numerous. Many have been printed, while others remain in manuscript; a beautiful copy in extremely graceful caligraphy is preserved at the Bibliothèque Impériale; it is enriched with pantacles and characters which are, for the most part, to be found in the magical calendars of Tycho-Brahe and Duchentau. There are, lastly, printed Claviculæ and Grimoires which are disgraceful speculations and mystifications of low publishing houses. The book so well known and so much decried by our fathers, under the name of *Petit Albert*, belongs for the most part to this class; its only serious sections are some calculations borrowed from Paracelsus and some talismanic figures.

In questions of realization and ritual, Paracelsus is an imposing magical authority. No one has accomplished greater works than his, and for this very reason he has concealed the power of ceremonial, and teaches only in his occult philosophy the existence of the magnetic agent of the omnipotence of will-force; he epitomizes the whole science of characters in two signs, which are the *macrocosmic* and *microcosmic* stars. This was sufficient for adepts, and it was of importance that the crowd should remain uninitiated. Paracelsus, therefore, did not teach the Ritual, but he practised, and his practice was a sequence of miracles.

The triad and tetrad are of great importance in magic. Their union composes the great religious and kabbalistic number which represents the universal synthesis. The world, in the belief of the ancients, was governed by seven secondary causes, called by Trithemius *secundœi*, and these universal forces are designated by Moses under the plural name of *Eloïm*, the gods. These forces, analogous yet contrary one to another, produce equilibrium by their contrasts, and regulate the revolution of the spheres. The Jews called them the seven great archangels, and gave them the names of Michael, Gabriel, Raphael, Anael, Samael, Zadkiel, and Oriphiel. The four last were called by the Gnostic Christians Uriel, Barachiel, Scaltiel, and Jehudiel. Other nations have attributed to these spirits the government of the seven chief planets, and have given them the names of their great divinities. All have believed in their relative influence; astronomy has divided the ancient sky among them, and has attributed to them successively the government of the seven days of the week. This is the reason of the diverse ceremonies of the magic week and of the septenary cultus of the planets. We have said already that here the planets are signs and nothing more; they possess the influence which universal faith attributes to them because they are more truly the stars of the human mind than the stars of the sky.

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[1] See Note 27.

The sun, which olden magic always regarded as fixed, is only a planet for the ignorant; so does it represent in the week the day of repose which we call, like the ancients, the day of the sun. The seven magical planets, that is, the seven strings of the human lyre, correspond to the seven colours of the prism and the seven notes of the musical octave; they also represent the seven virtues, and, by opposition, the seven vices of Christian morality. Thus faith, that aspiration towards the infinite, that noble self-confidence, sustained by the belief in all virtues, faith which in feeble natures may degenerate into pride, was represented by the Sun; hope, enemy to avarice, by the Moon; charity, opposed to luxury, by Venus, the brilliant star of the morning and evening; strength, superior to anger, by Mars; prudence, in opposition to idleness, by Mercury; temperance, opposed to gluttony, by Saturn, to whom a stone was given in place of his children; and, finally, justice, in opposition to envy, was represented by Jupiter, the conqueror of the Titans. Such are the symbols borrowed by astrology from the Hellenic cultus. In the Jewish Kabbalah, the Sun represents the angel of light; the Moon, the angel of aspirations and dreams; Mars, the exterminating angel; Venus, the angel of love; Mercury, the angel of culture; Jupiter, the angel of power; Saturn, the angel of the solitudes. These governing powers of souls divide the human life into periods among themselves, and astrologers compute these periods from the revolutions of corresponding planets.

The spiritual sky has never changed, and astrology has been more invariable than astronomy. The seven planets are really nothing else but the hieroglyphic symbols of the keyboard of our affections. To compose talismans of the Sun, Moon, or Saturn is to attach one's will magnetically to signs which correspond to the principal energies of the soul; to consecrate anything to Mercury or Venus is to magnetize that thing with a direct intention either of pleasure or of knowledge or profit. Metals, animals, plants, and their analogous perfumes, are here our auxiliaries. The seven magical animals are—among birds, corresponding to the divine world, the swan, the owl, the vulture, the stork, the eagle, and the pewit; among fishes, corresponding to the spiritual or scientific world, the seal, the œlurus, the lucius, the thimallus, the dolphin, and the cuttle-fish; among quadrupeds, corresponding to the natural world, the lion, the cat, the wolf, the goat, the ape, the stag, and the mole. The blood, fat, liver, and gall of these animals are used in enchantments; their brains combine with the perfumes of the planets, and it was recognised by the practice of the ancients that they possessed magnetic virtues corresponding to the seven planetary influences.

The seven sacraments are equally in correspondence with the great universal septenary. Baptism, which consecrates the element of water, corresponds to the moon; severe Penitence is under the auspices of Samael, the angel of Mars; Confirmation, which gives the spirit of understanding, and imparts to the true believer the gift of tongues, is under the providence of Raphael, the angel of Mercury; the Eucharist substitutes the sacramental realization of God made man in place of the empire of Jupiter; Matrimony is consecrated to the angel Anael, the purifying genius of Venus; Extreme Unction is the safeguard of the sick on the point of falling beneath the scythe of Saturn; and Holy Orders, which consecrate the priesthood of Light, is more specially marked by the characters of the Sun. Almost all these analogies were remarked by the erudite Dupuis, who thence concluded that every religion is false, instead of discovering the sanctity and perpetuity of a single dogma, ever reproduced in the universal symbolism of successive religious observances. He did not comprehend the permanent revelation transmitted to the mind of man by nature's harmonies, and has beheld only a succession of errors in the sequence of ingenious images and everlasting truths.

Magical works are also seven in number—1. Works of light and wealth, under the patronage of the Sun. 2. Works of divination and mysteries, under the invocation of the Moon. 3. Works of skill, science, and eloquence, under the protection of Mercury. 4. Works of wrath and chastisement, consecrated to Mars. 5. Works of love, favoured by Venus. 6. Works of ambition and policy, under the auspices of Jupiter. 7. Works of malediction and death, under the care of Saturn. In theological symbolism the Sun represents the Word of Truth; the Moon, religion itself; Mars, justice; Mercury, the interpretation and knowledge of mysteries; Venus, mercy and love; Jupiter, the risen and glorified Saviour; Saturn, God the Father, or the Jehovah of Moses. In the human body, the Sun is analogous to the heart, the Moon to the brain, Jupiter to the right hand, Saturn to the left, Mars to the left foot, Venus to the right, Mercury to the parts of generation, which has sometimes caused the genius of this planet to be represented by an androgynous figure. In the human face, the Sun rules the forehead, Jupiter the right eye, Saturn the left; the Moon reigns between the two eyes at the root of the nose, of which the two nostrils are governed by Mars and Venus. Lastly, Mercury exercises his influence over mouth and chin. These notions of the ancients formed their occult science of physiognomy, since imperfectly recovered by Lavater.

The Magus who seeks to proceed to the operations of Light, should work on a Sunday from midnight to eight in the morning, or from three in the afternoon to ten in the evening. He must be vested in a purple robe, with a tiara and bracelets of gold. The altar of perfumes and the tripod of sacred fire must be surrounded by garlands of laurel, heliotrope, and sunflowers; the perfumes must be cinnamon, strong incense, saffron, and red sandal-wood; the ring must be of gold, with a chrysolith or ruby, the carpets of lion-skin, the screens of hawk's feathers.

On Monday he should wear a white robe, embroidered with silver, with a triple necklace of pearls, crystals, and selenite; the tiara should be covered with yellow silk, and embroidered with silver characters forming in Hebrew the monogram of Gabriel, as it is found in the secret philosophy of Agrippa; the perfumes should be white sandal-wood, camphor, amber, aloes, and the ground seed of cucumber; the garlands should be of mugwort, moonwort, and yellow ranunculuses. Tapestries, garments, and objects of a black colour should be avoided, and no metal but silver should be worn.

On Tuesday, a day for the works of vengeance, the robe should be flame-coloured, or of the colour of rust, or blood, with belt and bracelets of steel; the rod should not be used, but merely the magic dagger and sword. The garlands should be of absynth and rue, and a steel ring with an amethyst for its stone should be worn on the finger.

On Wednesday, a day favourable to supreme science, the robe should be green, or of a stuff shot with various colours; the necklace should be of pearls in hollow glass beads, containing mercury; the perfumes should be benzoin, mace, and storax; the flowers, the narcissus, lily, mercury, fumitory, and marjoram; the precious stone should be agate.

On Thursday, the day for great religious and political achievements, the robe must be scarlet, and on the forehead should be a brass tablet having the character of the spirit of Jupiter, and these words—GIARAR, BETHOR, SAMGABIEL; the perfumes must be incense, ambergris, balm, grain of paradise, macis, and saffron; the ring must be ornamented with an emerald or sapphire; the garlands and crowns must be of oak, poplar, fig, and pomegranate.

On Friday, the day for amorous operations, the vestment should be of azure blue, the hangings green and rose colour, the ornaments of polished copper, the crowns of violets, the garlands of roses, myrtle, and olive leaves; the ring should be ornamented with a torquoise; lapis-lazuli and beryl will answer for tiara and bracelets; the screens must be of swan's feathers, and the operator must wear on his breast a copper talisman with the character of Anael and these words AVEEVA VADELILITH.

On Saturday, a day of funereal operations, the vestment should be black or brown, with characters embroidered in orange-coloured silk; round the neck must be worn a leaden medal having the character of Saturn, and these words—ALMALEC, APHIEL, ZARAHIEL; the perfumes should be diagridium, scammony, alum, sulphur, and assafœtida; the ring should be enriched by an onyx; the garlands should be of ash, cypress, and black hellebore; on the onyx of the ring, during the hours of Saturn, should be engraved the double head of Janus by means of the consecrated awl.

Such are the antique magnificences of the secret cultus of the Magi. With similar ceremonies the great magicians of the middle ages proceeded to the daily consecration of pantacles and talismans relating to the seven genii. A pantacle is a synthetic character resuming the whole magical dogma in one of its special phases. It is thus the real expression of a completed thought and act of will; it is the signature of a mind. The ceremonial consecration of this sign attaches the intention of the operator still more strongly thereto, and establishes between himself and the pantacle a veritable magnetic chain. Pantacles may be indifferently traced on virgin parchment, paper, or metals. A talisman is a piece of metal which bears either pantacles or characters, and has received a special consecration for a defined intention. Gaffarel, in his learned work on the antiquities of magic, has scientifically demonstrated the real power of talismans, and the faith in their virtue is otherwise so great in nature that we gladly bear about us the keepsakes of those we love, persuaded that such relics will preserve us from danger and ensure our happiness. Talismans may be made either of the seven kabbalistic metals—gold, silver, iron, copper, fixed mercury, brass, and lead—or of precious stones, such as carbuncles, crystals, diamonds, emeralds, agates, sapphires, and onyxes. The Pentagram must be always engraved on one side of the talisman, with a circle for the Sun, a crescent for the Moon, a winged caduceus for Mercury, a sword for Mars, a G for Venus, a crown for Jupiter, and a scythe for Saturn. The other side of the talisman should bear the sign of Solomon, that is, the six-pointed star formed by two interlaced triangles; in the centre there should be placed a human figure for the Sun talismans, a cup for those of the Moon, a dog's head for those of Jupiter, a lion's for those of Mars, a dove's for those of Venus, a bull's or goat's for those of Saturn.[1] The names of the seven angels should be added either in Hebrew, Arabic, or magic characters similar to those of the alphabets of Trithemius. The two triangles of Solomon may be replaced by the double cross of Ezekiel's wheels, this being found on a great number of ancient pantacles. All objects of this nature, whether in metals or in precious stones, should be carefully wrapped in silk satchels of a colour analogous to the spirit of the planet, perfumed with the perfumes of the corresponding day, and preserved from all impure looks and touches. Pantacles and talismans of the Sun should not be seen or handled by deformed and ugly persons, or by immoral women; those of the Moon are profaned by the glances and touches of debauched men and menstruous women; those of Mercury lose their virtue if seen or fingered by paid priests: those of Mars should be concealed from cowards; those of Venus from depraved men, and from such as are under a vow of celibacy; those of Jupiter from the impious; and those of Saturn from virgins and children, not that the looks or contact of these can ever be impure, but because the talisman would bring them misfortune, and thus lose all its power.

Crosses of honour and similar decorations are veritable talismans which increase personal importance and worth. Their solemn distributions are consecrations. Public opinion may invest them with prodigious power. The reciprocal influence of signs on ideas and of ideas on signs has not been sufficiently noticed. It is equally true that the revolutionary achievement of modern times has been summed up symbolically in its entirety by the Napoleonic substitution of the Star of Honour in place of the Cross of St Louis. It is the Pentagram substituted for the labarum; it is the rehabilitation of the symbol of light; it is the typical resurrection of Adonhiram. They say that Napoleon believed in his star, and could he have been made to state what he understood by this star, it would have been found to be his genius. He did rightly, therefore, in adopting the Pentagram as his sign, for it is the symbol of human sovereignty by intelligent initiative. The mighty soldier of the Revolution knew little, but he divined almost everything; so was he the instinctive and practical magician of modern times. The world is still full of his wonders, and the country folk will never believe him to be dead.

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[1] See Note 28.

Blessed and indulgenced objects, objects touched by holy images or by venerable persons, beads from Palestine, the *Agnus Dei* (composed of wax from the Paschal candle, and the annual remains of consecrated chrism) scapulars, and medals, are real talismans.

The greater the importance and solemnity brought to bear in the confection of talismans and pantacles, the greater is the virtue they acquire. Their consecration should be performed on the special days we have enumerated, with the apparatus described. They are consecrated by the four exorcised elements, after conjuring the spirits of darkness by the Conjuration of the Four. When taking up the pantacle, and sprinkling some drops of magic water thereon, we must say:—

In nomine Eloïm et per spiritum aquarum viventium, sis mihi in signum lucis et sacramentum voluntatis.

Presenting it to the smoke of the perfumes,

Per serpentem aneum sub quo cadunt serpentes ignei, sis mihi, &c.

Breathing seven times on the pantacle or talisman,

Per firmamentum et spiritum vocis, sis mihi, &c.

Lastly, placing thereupon some grains of purified earth or salt,

In sale terra et per virtutem vitæ æternæ, sis mihi, &c.

Then the Conjuration of the Seven must be made in the following manner:—Throwing alternately on the sacred fire one pastille of the seven perfumes, we must say:—

In the name of Michael, let Jehovah command thee and drive thee hence, Chavajoth!

In the name of Gabriel, let Adonaï command thee and drive thee thence, Belial!

In the name of Raphael, vanish before Elchim, Sachabiel!

By Samael Zebaoth and in the name of Eloïm Gibor, depart Adramelek!

By Zachariel and Sachiel-Meleck, be subject to Elvah, Samgabiel!

In the divine and human name of Schaddaï and by the sign of the Pentagram which I hold in my right hand, in the name of the angel Anaël, by the power of Adam and of Heva, who are Jotchavah, begone, Lilith! Let us rest in peace, Nahemah!

By the holy Eloïm and the names of the genii Cashiel, Sehaltiel, Aphiel, and Zarahiel, at the mandate of Orifiel, withdraw from us, Moloch! We refuse thee our children to devour.

The chief magic instruments are—the rod, the sword, the lamp, the cup, the altar, and the tripod. In the operations of supreme and divine magic, the lamp, rod, and cup are used; in black magic, the rod is replaced by the sword, and the lamp by the candle of Cardan. The magic rod, which must not be confused with the simple divining rod, nor with the fork of the necromancers, nor with the trident of Paracelsus, the true and absolute magic rod, must be a single and perfectly straight beam of the almond or hazel tree, cut by a single blow with the magic pruning-knife, or golden sickle, before the sun rises, and at the moment when the tree is about to blossom. It must be longitudinally perforated without splitting or breaking it, and a needle of magnetized iron, occupying its whole extent, must be introduced; then a polyhedral prism triangularly cut must be fitted to one of its ends, and to the other a similar figure of black resin. In the middle of the rod must be placed two rings, one of red copper, the other of zinc; the rod must be gilt on the side of the resin, and silvered on the side of the prism up to the central rings, and it must be wrapped in silk to the extremities exclusively. On the copper ring must be engraved these characters ידושליסהקדשה, and on the zinc one המלך שלמה. The consecration of the rod should last seven days, beginning at the new moon, and should be made by an initiate possessing the great Arcanum, and himself having a consecrated rod. This is the transmission of the magical priesthood, which has never ceased since the misty origin of the transcendent science. The rod and other instruments, but the rod above all, must be carefully hidden, and under no pretext should the magus permit it to be seen or touched by the profane; otherwise it will lose all its virtue. The manner of transmitting the rod is one of the secrets of science which it is never permitted to reveal. The length of the magic rod should not exceed that of the operator's arm; the magician should never use it except when alone, and should not even handle it unnecessarily. Many ancient magi made it only the length of the fore arm, and concealed it beneath their long mantles, shewing the simple divining rod only in public, or some allegorical sceptre made of ivory and ebony, according to the nature of their operations. The magic rod is the *Verendum* of the magus; he should not so much as refer to it in any clear and precise way; no one should boast of having it, and the secret of its consecration should be transmitted on condition of absolute confidence and discretion alone.

The sword is less occult, and must be made in the following manner:—It must be of pure steel with a copper handle made in the form of a cross with three pommels, as it is represented in the Enchiridion of Leo III., or else with two crescents for guard. On the middle knot of the guard, which should be covered with a gold plate, the sign of the Macrocosm must be engraved on one side, and that of the Microcosm on the other. On the pommel must be inscribed the Hebrew monogram of Michael, as it is seen in Agrippa; the characters באילם יהוח טי במבה must be engraved on one side, and on the other the monogram of Constantine's labarum with the following words, *Vince in hoc, Deo duce, comite ferro*. The consecration of the sword must take place on Sunday, in the hours of sunlight, under the invocation of Michael. The sword blade must be thrust into a fire of laurel and cypress wood; it must then be dried and polished with ashes of the sacred fire, moistened with the blood of the mole or serpent, these words being said:—*Sis mihi gladius Michaelis, in virtute Eloïm Sabaoth fugiant a te spiritus tenebrarum et reptilia terræ;* it must then be perfumed with the perfumes of the Sun, and wrapped up in silk with branches of vervain, which must be burned on the seventh day.

The magic lamp should be made of four metals—gold, silver, brass, and iron. The pedestal should be of iron, the joint of brass, the reservoir of silver, and the central triangle of gold. It should have two arms, composed of three metals intertwisted, but in such a manner as to leave a triple conduit for the oil. It should have nine wicks, three in the middle and three in each arm. On the pedestal must be engraved the Hermetic Seal, with the two-headed Androgyne of Khunrath above. The lower rim of the pedestal should represent a serpent biting its own tail. On the reservoir for the oil the seal of Solomon must be engraved. Two globes must be adapted to this lamp, one ornamented with transparent pictures representing the seven genii, the other larger and double, arranged to hold water tinctured with various colouring matters in four compartments between the two glasses. The whole must be enclosed in a revolving pillar of wood, which shall permit at will the escape of one of the lamp's rays, so that it may be turned on the altar of perfumes at the moment of invocation. This lamp is of great use in assisting the intuitive operations of slow imaginations, and in instantaneously creating for magnetized persons shapes of terrible reality, which, multiplied by mirrors, will at once enlarge and change the operator's cabinet into one vast hall filled with visible souls. The intoxication of perfumes and the exaltation of invocations, soon transform this phantasmagoria into a real dream; we recognize those whom we have known, and ghosts speak; then if we close the pillar of the lamp, an extraordinary and unexpected phenomenon will be produced by redoubling the perfumes.

V.—BLACK MAGIC.

We approach the domain of black magic. We are about to assail, even in his withdrawn sanctuary, the darksome deity of the Sabbath, the formidable goat of Mendes, the phantom full of horrors, the dragon of every theogony, the Ahriman of the Persians, the Typhon of the Egyptians, the Python of the Greeks, the old serpent of the Jews, the bearded idol of mediæval alchemists, the Baphomet of the Templars. Let us declare, for the edification of the uninitiated, for the satisfaction of M. le Comte de Mirville, for the justification of Bodin the demonologist, and for the greater glory of the Church, which has persecuted the Templars, burned the magicians, and excommunicated the Freemasons, let us say boldly and loudly, that all initiates of the occult sciences—I speak of the inferior initiates and the betrayers of the Great Arcanum—have adored, do, and will always adore that which is signified by the frightful figure of the sabbatic goat.

Yes, in our profound conviction, the grand masters of the order of the Templars adored Baphomet, and caused him to be adored by their initiates; yes, there have existed, and there may still be, assemblies presided over by this figure, seated on a throne and with a flaming torch between its horns; only the worshippers of this sign do not think it the representation of the devil as we do, but rather that of the god Pan, the god of our modern philosophical schools, the god of the Alexandrian theurgists, and of our present neoplatonic mystics, the god of Lamartine and Cousin, of Spinoza, Plato, and the early Gnostics; even the Christ of dissident sacerdotalism; and this last designation should not astonish students of religious antiquities who have followed through their various transformations the phases of doctrine and symbolism in India, Egypt, and Judea. The bull, dog, and goat, are the three symbolical animals of Hermetic magic, wherein all the traditions of Egypt and India are summed up. The bull represents the earth or salt of the philosophers; the dog, that is, Hermanubis, the Mercury of the sages, signifies fluid, air, and water; the goat represents fire, and is at the same time the symbol of generation. In Judea, two goats were consecrated, one pure and one unclean, the latter was sacrificed in expiation of sins, the former, loaded by imprecation with the same sins, was turned adrift into the desert—a strange observance, but one profound in its symbolism—reconciliation by self-sacrifice, and expiation by liberty! Now, all the fathers who have concerned themselves with Jewish types, have recognised in the immolated goat the figure of him who took on Himself the very form of sin. Thus the Gnostics were not beside symbolic traditions when they gave to the Christ deliverer the mystical figure of the goat. All the Kabbalah and all magic is, in fact, divided between the cultus of the sacrificed goat and that of the emissary goat. There is, therefore, a magic of the sanctuary and one of the wilderness, a white church and a black church, a priesthood of public assemblies, and the Sanhedrim of the Sabbath.

The Baphomet of the Templars, whose name should be spelt kabbalistically backward, is composed of three abbreviations—TEM OPH AB, *Templi omnium hominum pacis abbas*, the father of the temple of the peace of all men. According to some, it was a monstrous head, according to others, a goat-shaped demon. A sculptured casket, unearthed in the ruins of an ancient commandry of the Templars, was observed by antiquaries to be a baphometic figure, conformable in its attributes to our goat of Mendes and the androgyne of Khunrath. It is bearded, but with the entire body of a woman; in one hand it holds the sun, in the other the moon, joined to it by chains. This virile head is a beautiful allegory which attributes to thought alone the first and creative cause. The head here represents mind, and the female body symbolizes matter. The stars, bound to the human form and directed by that nature of which intelligence is the head, have also a sublime significance. The terrible Baphomet is, in fact, like all monstrous enigmas of ancient science, nothing more than an innocent and even pious hieroglyph. Let us declare emphatically, to combat the remnants of Manichæanism, that Satan, as a superior personality and power, has no existence. THE DEVIL, IN BLACK MAGIC, IS THE GREAT MAGIC AGENT EMPLOYED FOR EVIL PURPOSES BY A PERVERSE WILL.

We have spoken of Manichæanism, and it is by this monstrous heresy that we shall account for the aberrations of black magic. The doctrine of Zoroaster misinterpreted, that magical law of two forces producing universal equilibrium, has created in illogical minds a negative divinity, subordinate but hostile to the active divinity, and thus has caused the madness of dividing God. The evil divinity, born in the imagination of sectarians, became the prompter of all follies and crimes. Sanguinary sacrifices were offered him, monstrous idolatry usurped the place of the true religion, black magic caused the supreme and luminous magic of veritable adepts to be calumniated, and atrocious gatherings of sorcerers, ghouls, and vampires took place in caverns and forsaken places; for imbecility soon changes into frenzy, and it is only a step from human sacrifices to cannibalism.

The mysteries of the Sabbath have been variously described, but all the revelations made on this subject may be divided into three series: 1, Those which are connected with a fantastic and imaginary Sabbath; 2, Those which betray the secrets of the occult assemblies of real adepts; 3, Revelations of lunatic and criminal gatherings, which had as their object the practice of black magic. For a great number of pitiable wretches abandoned to these stupid and abominable pursuits, the Sabbath was only a long nightmare, where dreams appeared to be realities, and these dreams were obtained by means of beverages, fumigations, and narcotic frictions. Baptista Porta gives us, in his Natural Magic, the pretended recipe for the sorcerer's unguent, by means of which they were carried to the Sabbath. It was composed of children's fat, of aconite boiled with poplar leaves, and some other drugs; soot must be mixed with these, which would render the nakedness of sorceresses, who went to the Sabbath rubbed over with such a pomade, the very reverse of attractive. A more serious recipe is given by the same mystificator, and this we leave in its original Latin to retain its grimoire character:—*Recipe—suim, acorum vulgare, pentaphyllon, verspertillionis sanguinem solanum somniferum et oleum*, the whole to be well boiled and stirred to the consistence of an ointment.

We imagine that opiates like the pith of green hemp, *datura stramonium*, and the laurel-almond, would enter with no less success into similar compounds. The fat or blood of night-birds joined to such narcotics, with the ceremonies of black magic, would impress the imagination and determine the direction of dreams. It is to Sabbaths dreamed in this manner that we must refer the tales of goats issuing from pitchers and returning therein at the conclusion of the ceremony, of infernal powders collected behind the same creature, known as Maître Leonard; of banquets where abortions were eaten without salt and along with toads and serpents; of dances where monstrous animals or human beings with impossible shapes took part, &c. Nightmare alone could produce and alone explain such horrors. But the Sabbath was not always a dream, it was a real fact; secret nocturnal assemblies exist even at this day, and the rites of the ancient world are practised there; some of these assemblies have a religious character and a social object, while others are conspiracies and orgies. When Christianity proscribed the public exercise of the ancient forms of worship, it reduced their partisans to the necessity of meeting in secret for the celebration of their mysteries. Initiates presided at these assemblies and soon established among the different shades of such persecuted beliefs a sort of orthodoxy, which true magic enabled them to do with the greater facility, because proscription unites wills and strengthens the bonds of brotherhood between men. In this manner, the mysteries of Isis, of the Eleusinian Ceres, and of Bacchus, were blended with those of the benevolent goddess and primeval druidism. The assemblies were commonly held between the days of Mercury and Jupiter, or between those of Venus and Saturn; the rites of initiation were celebrated, mysterious signs exchanged, symbolic hymns sung, banquets partaken of, and the magic chain was successively formed at the table and in the dance; then the assembly broke up, after renewing their pledges in the presence of the chiefs, and receiving their instructions in return. The neophyte of the Sabbath was led, or rather carried, to the meeting with his eyes covered by the magic mantle, in which he was indeed wholly enveloped; he was made to pass between great fires, and alarming noises were caused round him. When his face was uncovered he found himself surrounded by infernal monsters and in front of a colossal and monstrous goat, which he was required to adore. All these ceremonies were trials of his strength of character and his belief in his initiators. The final trial was decisive above all, because it presented, at first sight, something ridiculous and humiliating to the mind of the neophyte; it was a question of respectfully kissing the goat's posterior, and the order was given without circumlocution. If he refused, his head was again covered, and he was borne away with such rapidity that he believed himself transported on a cloud; if he consented, he was taken behind the symbolic idol, and there found not a repulsive and obscene object, but the youthful and gracious face of a priestess of Isis or Maia, who gave him a maternal salute, and he was then admitted to the banquet. As for the orgies which, in many assemblies of this nature, were said to follow the feast, we must beware of supposing that they were generally allowed at these secret *agapæ*, but it is known that various Gnostic sects did practise them at their gatherings from the earliest Christian centuries. That the flesh had its protestants in the ages of asceticism and compression of the senses is no cause for surprise, but we should not accuse transcendent magic of the irregularities which it never has authorized. Isis is chaste in her widowhood, Diana Panthea is a virgin, Hermanubis having both sexes can satisfy neither, the Hermetic Hermaphrodite is pure, Apollonius Tyaneus never yielded to the seductions of pleasure, the Emperor Julian was a man of repellent austerity, Plotinus was rigorous as an ascetic in his morals, Paracelsus was such a stranger to the extravagances of love that even his sex became doubtful, Raymond Lully was initiated into the final mysteries of science only after a hopeless love which made him chaste for ever. It is also a tradition of supreme magic that pantacles and talismans lose all their virtue when he who wears them enters a house of ill-fame or commits an adultery. The Sabbath of debauchery should not, therefore, be considered as that of the veritable adepts. As to the appellation Sabbath, some derive it from the name of Sabasius, and other etymologies have been conjectured. The simplest, in our opinion, is that which makes it come from the Jewish Sabbath, for it is certain that the Jews, the most faithful trustees of the secrets of the Kabbalah, were almost always the great masters of magic in the middle ages. The Sabbath was the Sunday of the Kabbalists, the day of their religious assembly, or rather the night of their habitual meeting. This festival, surrounded with mysteries as it was, found its safeguard in the very fright of the vulgar, and escaped persecution through the terror it occasioned. As for the diabolic Sabbath of the necromancers, it was a spurious imitation of that held by the magi. Horrible rites were practised at it and abominable potions composed. Here sorcerers and sorceresses made their plans and instructed one another in sustaining mutually their repute for prophecy and divination, for diviners were generally consulted at that epoch, and exercised a lucrative calling while possessing a veritable power. These assemblies of sorcerers and sorceresses neither had nor could have regular rites; all depended on the caprice of the chiefs and the whims of the assembly. What was recounted by those who assisted thereat served as a type to the nightmares of all such dreamers, and it is from the medley of these impossible realities and demoniacal hallucinations that the revolting and stupid histories figuring in magic trials and in the works of Spranger, Delancre, Delrio, and Bodin, have undoubtedly issued.[1]

After attributing a positive existence to the absolute negation of good, after enthroning the absurd and creating a god of lies, it remained for human imbecility to invoke this impossible idol. We were lately informed that the most venerable father Ventura, formerly superior of the Theatines, on reading one of our books, declared that the Kabbalah was, in his opinion, an invention of the devil, and that the star of Solomon was another artifice of the same personage to persuade the world that he, the devil, was identical with God. Such is the serious teaching of those who are rulers in Israel! The ideal of darkness and nothingness inventing a sublime philosophy which is the universal basis of faith and the keystone of every temple! The demon setting his signature by the side of God's! My respectable masters in theology, you are more sorcerers than you suppose or is imagined; and He who said—The devil is a liar like his father—would also have something to remark on the decisions of your reverences.

The evokers of the devil must before all things belong to a religion which believes in a devil who is the rival of God. To have recourse to a power we must believe in it. A firm faith being therefore granted in the religion of Satan, here is the method of communicating with this pseudo-God:—

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[1] See Note 29.

Magical Axiom.

Within the circle of its action, every Logos creates what it affirms.

Direct Consequence.

He who affirms the devil creates the devil.

Conditions of Success in Infernal Evocations.

1. Invincible obstinacy. 2. A conscience at once hardened by crime and most subject to remorse and terror. 3. Affected or natural ignorance. 4. Blind faith in everything incredible. 5. A completely false notion of God.

It is requisite afterwards:—Firstly, to profane the ceremonies of the religion one belongs to and trample its holiest symbols under foot; secondly, to make a bloody sacrifice; thirdly, to procure the magic fork. This is a branch of a single beam of hazel or almond, which must be cut at a single stroke with the new knife used in the sacrifice; the rod must terminate in a fork which must be bound with iron or with steel made from the same knife with which it has been cut. A fifteen days' fast must be observed, taking only one meal without salt after sundown; this repast must be made off black bread and blood seasoned with unsalted spices, or off black beans, and milky, narcotic herbs; every five days, after sunset, one must get drunk on wine in which five heads of black poppies and five ounces of bruised hemp have been steeped, the whole being contained in a cloth woven by a prostitute, though, strictly, the first cloth at hand may be used, if woven by a woman. The evocation may be performed either during the night between Monday and Tuesday or that between Friday and Saturday. A solitary and prohibited place must be chosen, such as a cemetery haunted by evil spirits, an avoided ruin in the country, the vault of an abandoned convent, the spot where an assassination has been perpetrated, a druidic altar, or a former temple of idols. A black robe without seams or sleeves must be provided, a leaden cap emblazoned with the signs of the Moon, Venus, and Saturn, two candles of human fat set in crescent-shaped candlesticks of black wood, a magic sword with a black handle, the magic fork, a copper vase holding the blood of the victim, a censer containing incense, camphor, aloes, ambergris, and storax, mixed and moistened with the blood of a goat, a mole, and a bat; four nails torn from the coffin of an executed criminal, the head of a black cat which has been fed on human flesh for five days, a bat drowned in blood, the horns of a goat *cum quo puella concubuerit*, and the skull of a parricide, are also indispensable. All these horrible and scarcely obtainable objects being collected, they must be arranged as follows:—

A perfect circle must be traced with the sword, an opening or way out being, however, left; in the circle a triangle must be inscribed, and the pantacle thus traced by the sword must be dyed with blood; then, at one of the angles of the triangle, the three-footed chafing-dish must be placed, which should also have been mentioned among the indispensable objects; at the opposite base of the triangle three small circles must be made for the operator and his assistants, and behind the circle of the former, not with the blood of the victim but with the operator's own blood, there must be traced the sign of the labarum or the monogram of Constantine. The operator or his acolytes should have naked feet and covered heads. The skin of the immolated victim must have also been brought, and, cut up into strips, must be placed within the circle, forming an inner circle fastened at four corners with the four nails already mentioned. Near these nails, but without the circle, must be placed the cat's head, the human, or rather, the inhuman skull, the goat's horns, and the bat; they must be aspersed with a branch of birch dipped in the victim's blood, then a fire of cypress and alder wood must be lighted, and the two magic candles must be placed on the right and left of the operator circled with vervain wreaths.

The formulæ of evocation found in the magical elements of Peter d'Apono[1] or in the Grimoires, whether printed or in manuscript, may then be recited. Those in the Great

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[1] See Note 30.

Grimoire, reproduced in the common Red Dragon, have been wilfully altered in printing, and should read as follows :—

"Per Adonaï Eloïm, Adonaï Jehova, Adonaï Sabaoth, Metraton On Agla Adonaï Mathon, verbum pythonicum, mysterium salamandræ, conventus sylvorum, antra gnomorum, dæmonia Cœli Gad, Almousin, Gibor, Jehosua, Evam, Zariatnatmik, veni, veni, veni."

The great invocation of Agrippa consists only in these words :—"Dies mies Jeschet Boenedoesef Douvema enitemaus." We do not pretend to understand what they mean, they have possibly no meaning, and can certainly have none which is rational, since they are of efficacy in conjuring up the devil, who is supreme senselessness. Doubtless in the same opinion, Mirandola affirms that the most barbarous and absolutely unintelligible words are the best and most powerful in black magic. Ridiculous practices and imbecile evocations induce hallucination better than rites which are calculated to keep the understanding vigilant. Dupotet affirms that he has tried the power of certain signs over ecstatics, and those in his "Magic Unveiled" are in complete analogy if not absolutely identical with the diabolical signatures found in old editions of the "Great Grimoire." The same causes will always produce the same effects, and there is nothing new under the moon of the sorcerers any more than beneath the sun of the sages.

The conjurations should be repeated in a raised tone, accompanied by imprecations and menaces, till the spirit responds. The spirit is usually preceded by a violent wind which seems to howl through the whole country. Domestic animals tremble when they hear it, and seek a hiding place; the assistants feel a breath upon their faces, and their hair, damp with cold sweat, stands up on their heads. The great and supreme charge is, according to Peter d'Apono :—

"*Hemen-Etan! Hemen-Etan! Hemen-Etan!* El* Ati* Titeip* Aozia* Hyn* Teu* Minosel* Achadon* vay* vaa* Eye* Aaa* Eie* Exe* A EL EL EL A* HY! Hau! Hau! Hau! Hau! va! va! va! va! CHAVAJOTH.

"Aie Saraye, aie Saraye, aie Saraye! per Eloym, Archima, Rabur, Bathas super Abrac ruens superveniens Abeor super Aberer *Chavajoth! Chavajoth! Chava-*

joth! impero tibi per clavem SALOMONIS et nomen magnum SEMHAMPHORAS."

Evocations were frequently followed by pacts, which were written on parchment of goat skin with an iron pen and in blood drawn from the left arm of the victim. There was a duplicate memorandum, the demon carrying away one while the voluntary reprobate swallowed the other. The mutual engagement was that the devil should serve the sorcerer for a certain number of years, and that the sorcerer should belong to the devil after a definite time. The Church by her exorcisms has consecrated the belief in all these things, and it may be said that black magic with its prince of darkness is a realistic, living, and terrible creation of Roman Catholicism; that it is even its special and characteristic work, for the priests do not invent God.[1] So true Catholics cling from the bottom of their hearts to the preservation and even regeneration of this *magnum opus* which is the philosophic stone of the official and positive cultus. In thieves' slang the devil is called the *boulanger;* all our desire, and we speak no longer as a magus but as a devoted child of Christianity, and of that Church to which we owe our first education and our earliest enthusiasms, all our desire, we say, is that the phantom of Satan may be no longer called the pot-boiler of the ministers of morality and the representatives of the highest virtue. Will they understand our sentiment? Will they pardon the boldness of our aspirations in view of our unselfish intentions and of the sincerity of our faith? The devil-creating magic which dictated the Grimoire of Honorius,[2] the Enchiridion of Leo III., the exorcisms of the Ritual, and the sentences of the Inquisition, the black magic of sorcerers, and of pious people who are not sorcerers, is something truly detestable in the one and infinitely deplorable in the other. It is above all to combat, by exposing them, these unhappy aberrations of the human mind, that we have published this book. May it help in the cause of the holy work!

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[1] See Critical Essay.

[2] See Note 31.

VI.—WITCHCRAFT AND SPELLS.

"Whosoever looketh on a woman to lust after her hath already committed adultery with her in his heart," said the Great Master. What we desire persistently we perform. Every true will is confirmed by acts; every will confirmed by an act is an action. Every action is subject to a judgment, and this judgment is eternal. The good or evil which you desire, whether for yourself or others, within the scope of your will and the sphere of your activity, follows infallibly, if your will be confirmed and your determination be fixed by deeds. Actions should be analogous to the desire. The wish to do harm or to be loved should be confirmed by works of hatred or love, if it is to be efficacious. Whatever bears the impress of the human soul belongs to that soul; whatever man appropriates, in whatever manner, becomes his body in the wider sense of the term, and whatever is done to the body of a man is experienced mediately or immediately by his soul. For this reason every species of hostile action towards our neighbour is looked on by moral theology as a beginning of homicide. A bewitchment is a homicide, and the baser because it eludes the victim's right of self-defence and the punishment of the laws. This principle established, for the acquittal of our conscience and the warning of the weak, let us make bold to assert that bewitchment is possible, and not only possible, but, in a certain sense, necessary and fatal. It is continually taking place in the world, unknown both to agents and victims. Involuntary witchcraft is one of the most terrible dangers of human life.

Sensual sympathy necessarily subjects the most ardent desire to the most powerful will. Moral diseases are more contagious than those which are physical, and we can die of an evil acquaintance even as of a contagious contact. The horrible plague which for some centuries only has avenged on Europe the profanation of the mysteries of love is a revelation of the analogical laws of nature, and, hideous as it is, presents only a feeble image of the moral corruptions daily consequent on an illicit sympathy. A story is told of a jealous and infamous man who, to avenge himself on a rival, voluntarily contracted an incurable complaint, and made it at once the common scourge and curse of a divided couch. This appalling history is that of every sorcerer who practises witchcraft. He poisons himself that he may poison, he condemns himself to hell that he may torture others, he inhales perdition that he may breathe it forth, he wounds himself to death that he may inflict death; but possessed of so much unhappy courage, it is positive and certain that he will empoison and destroy by the mere projection of his perverse will.

There are then two kinds of betwitchment—the involuntary and the voluntary; we may also distinguish physical from moral witchcraft. Power attracts power, life attracts life, and health attracts health—this is a law of nature. If two children live, and above all sleep, together, and if one of them be strong and the other weakly, the strong one will absorb the sickly one, who will waste gradually away. In boarding-schools certain pupils absorb the intelligence of others, and in every circle of men an individual is quickly discovered who avails himself of the wills of the rest. Bewitchment by means of currents is a very common thing; one is carried away by the crowd both morally and physically. But we have to establish specially in this chapter the almost absolute power of the human will over the determination of its acts, and the influence of every exterior demonstration of a will on things themselves exterior.

Voluntary bewitchments are still frequent in rural districts, because among ignorant and isolated people the forces of nature have full play, not being weakened by any doubt or deflection. An open, absolute hatred, unmixed with disappointed passion or personal cupidity, is a death-sentence for its object, under certain given conditions. I say, unmixed with amorous passion or self-interest, because a desire, being an attraction, counterbalances and annuls the power of projection. A jealous man will never efficaciously bewitch his rival, nor will a covetous heir shorten, by the mere fact of his will, the lifetime of an avaricious uncle. Bewitchments attempted under such conditions fall back on their performers, and are rather favourable than hurtful to their object, as they deliver them from a hostile action which destroys itself through unmeasured over-excitement.

The instrument of witchcraft is nothing else than the Great Magic Agent itself, which under the influence of an evil will becomes really and positively the demon. Witchcraft properly so called, that is, ceremonial operation with a view to bewitching, acts only on the performer, and serves to fix and confirm his will by laboriously and perseveringly formulating it, the two conditions necessary to render the will efficacious. The more difficult and horrible the operation, the more potent it is, because it acts better on the imagination, and confirms the effort in the direct ratio of resistance. This explains the fantastic nature and even the atrocity of the operations of black magic among the ancients and in the Middle Ages—the devil's masses, the administration of the sacraments to reptiles, the effusions of blood, the human sacrifices, and other monstrosities, which are the very essence and reality of witchcraft and necromancy. These and similar practices have in all ages brought down on sorcerers the just repression of the laws. Black magic is really but a combination of sacrileges and murders graduated with a view to the permanent perversion of the human will and the realization in a living man of the monstrous phantom of the fiend. It is, therefore, properly speaking, the religion of the devil, the worship of darkness the hatred of goodness exaggerated to the point of paroxysm; it is the incarnation of death and the permanent creation of hell.

What sorcerers and necromancers sought, above all in their evocations of the impure spirit, was that magnetic power which is the possession of the true adept, and they desired to usurp that they might abuse it shamefully. The true magus, without ceremonial, and by his simple reprobation, casts spells on those whom he condemns and deems it necessary to punish; he even does so by his pardon of those who do him evil, and never do the enemies of the initiates carry far the impunity of their injustice. The executioners of martyrs always perish miserably, and the adepts are the martyrs of intelligence; Providence seems to contemn those who contemn them and to inflict death on those who would deprive them of life. The legend of the Wandering Jew is the popular version of this arcanum. A nation drove a wise man to his execution; it cried to him, "Go forward!" when he wished to rest a moment; and lo, this nation undergoes the same doom! It is proscribed wholly and for centuries; it is told to get onward, finding neither rest nor compassion. . . . The magi condemn after the fashion of skilful physicians, and for this reason there is no appeal from their sentences when they have passed judgment on a guilty person. They use neither ceremonies nor invocations; they have only to forbear from eating at the same table with the doomed individual, and if they be forced to do so, they must neither accept from nor offer him salt.

Far different are the bewitchments of sorcerers, which may be compared to a real poisoning of the Astral Light. They exalt their will with ceremonies till it becomes venomous at a distance, but they expose themselves most frequently to the danger of being the first to be destroyed by their infernal machinations. Let us reveal here a few of their infamous proceedings.

They procure either some of the hair or garments of the person whom they wish to curse; then they choose an animal which they consider the symbol of that person; by means of the hair or garments, they place this animal in magnetic rapport with the individual; they give it his name, then they slay it with one blow of the magic knife, open its breast, tear out the heart, which they envelop while still palpitating in the magnetized objects, and for three days they hourly pierce this heart with nails, red-hot pins, or long thorns, pronouncing maledictions at the same time on the name of the bewitched person. They are then convinced (and often rightly) that the victim of their infamous manœuvres experiences as many torments as if he had himself been probed to the heart with every one of the points. He begins to waste away, and at the end of a certain time dies of an unknown complaint.

Another spell used in country places consists in consecrating certain nails for works of vengeance with the fœtid fumigations of Saturn, accompanied by invocations of evil genii, then in following the footsteps of the person whom it is desired to torment, and pricking in the form of a cross every step which can be traced on the earth or in the sand.

One still more abominable is practised as follows:—A large toad is taken, baptism is administered to it, and it is given the name and surname of the person whom it is desired to curse; it is made to swallow a consecrated host whereon the formulæ of execration have been pronounced; then it is enveloped in the magnetized objects, bound with the hair of the victim, on which the operator has previously spat, and the whole is buried either beneath the threshold of the bewitched person's door, or in a place where he is bound to pass daily. The elementary spirit of the toad becomes a nightmare and vampire for the victim's dreams, unless, at anyrate, he knows how to send it back to the malefactor.

Let us come now to bewitchment with waxen images. The necromancers of the Middle Ages, anxious to please by means of sacrileges him whom they looked on as their master, mixed baptismal oil, and the ashes of burnt hosts, with wax. Apostate priests were always found to surrender to them the treasures of the Church. With this accursed wax they formed an image resembling as closely as possible the person they desired to bewitch; they clothed the image with garments similar to his, gave it the sacraments which he himself received, called down on its head all the maledictions which could give expression to the hate of the sorcerer, and inflicted daily on this anathematized figure imaginary tortures, so that the person whom the figure represented might be sympathetically reached and tormented. Witchcraft is more infallible if the hair, blood, or, better than either, a tooth of the person to be bewitched can be obtained. Bewitchment is also accomplished by the glance, which is called in Italy the *jettatura*, or the evil eye.

The method of *Ceremonial Witchcraft* varies with times and with persons. All crafty and domineering people find its secrets and practice in themselves, without even actually computing them or reasoning on their sequence. They follow the instinctive inspirations of the great agent, which marvellously assimilates itself to our vices and virtues; but it may be generally said that we are subjected to the will of others by the analogies of our attractions, and above all by our failings. To flatter the weaknesses of an individuality is to avail one's self of it and make it an instrument in the order of the same errors or depravities. Now, when two natures with analogical defects are brought to bear on one another, there occurs a sort of substitution of the stronger for the weaker, and a veritable obsession of one mind by the other. Frequently the weaker struggles and seeks to revolt, but he falls deeper than ever into servitude. Thus, Louis XIII. conspired against Richelieu, and afterwards bought his forgiveness, so to speak, by abandoning his accomplices. We have all a dominant weakness, which is for our soul like the umbilical cord of its birth in sin, and it is by this that the enemy can always seize us—vanity for some, idleness for others, egotism for the greater number. You become, thereupon, not mad, not idiotic, but positively deranged, in all the force of the expression, that is, subjected to foreign impetus. In this state you have an instinctive horror of everything that may restore you to reason, and wlll not even hear representations which are contrary to your lunacy. This is one of the most dangerous maladies which can attack the moral nature of man. The sole remedy for such witchcraft is to make use of madness for the cure of madness, and to find for the sufferer imaginary satisfactions in a contrary order to that in which he has lost himself. Thus, for example, we may cure an ambitious person by making him desire the glories of Heaven—mystical remedy; we may cure a debauched person by an innocent affection—natural remedy; we may obtain honourable successes for a vain person give an example of disinterestedness to an avaricious one, and procure him a just profit by an honourable participation in generous enterprises, &c. Acting thus on the moral nature, we shall heal a large number of physical diseases, for the moral nature influences the physical in virtue of the magical axiom—"That which is above is like that which is below," for which reason the Master said, speaking of a paralytic woman—"Satan hath bound her!" A disease comes always from defect or excess, and you will invariably find a moral disorder at the root of a physical evil.[1] This is an unvarying law of Nature.

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[1] See Note 32.

A threat is a real spell, because it acts vividly on the imagination, above all, if this imagination easily receive belief in occult and illimitable power. The frightful menace of hell, that bewitchment of humanity during so many centuries, has created more nightmares, more violent madness, than all vices and excesses put together. It is this which the mediæval Hermetic artists represented in the incredible and unheard of monsters which they carved over the doorways of their basilicas. But bewitchment by threat produces an absolutely contrary effect to that which the operator desires when the menace is evidently vain, when it revolts the legitimate pride of the threatened individual, and consequently provokes his resistance, or, finally, when it is ridiculous in its atrocity. The sectaries of the hell-dogma have discredited heaven. Inform a reasonable man that equilibrium is a law of life and motion, and that moral equilibrium, or liberty, rests on an eternal and immutable distinction between truth and falsehood, good and evil; tell him that, endowed as he is with free-will, he must place himself by his works in the empire of truth and goodness, or fall back eternally, like the rock of Sisyphus, into the chaos of falsehood and wickedness, then he will understand your dogma; and if you call truth and goodness heaven, falsehood and evil hell, he will believe in your heaven and hell, above which the divine ideal rests calm, perfect, and equally inaccessible to anger and offence, because he will comprehend that if perdition as a principle be eternal, like liberty, it cannot be as a fact more than a passing purgation for souls, since it is an expiation, and the idea of expiation necessarily supposes that of reparation and the destruction of evil.

The first method—moral and rational—of counteracting witchcraft is to be reasonable and just, and never to give a handle or argument to anger. Legitimate anger is a thing to be feared, for which reason we should hasten to acknowledge and expiate our wrongdoings. Should anger persist after this, it certainly proceeds from vice; seek to know what vice, and unite yourself firmly to the magnetic currents of the opposite virtue. No spell will then have further power over you. Cause all linen and garments which you have worn to be carefully washed before giving them away, or else burn them; never use a garment worn by a stranger without purifying it with water, sulphur, and such aromatics as camphor, incense, or amber.

Paracelsus, the greatest of the Christian magi, opposed to bewitchment a spell of an opposite character. He compounded sympathetic remedies, and applied them not to the suffering parts but to representations of the same, formed and consecrated according to ceremonial magic. His success was prodigious, and never has any physician approached the phenomenal cures of Paracelsus, who, however, had discovered magnetism long before Mesmer, and had carried to its final consequences this brilliant discovery, or rather, this initiation into the magic of the ancients, who understood better than we do the Great Magic Agent, and did not make the Astral Light, the universal magnesia of the sages, an animal and special fluid emanating only from some particular individuals.

Bewitchment is also cured by substitution, when possible, and by the rupture or turning aside of the astral current. Rural traditions on this subject are admirable, and undoubtedly come from remote antiquity—they are remnants of the teaching of the Druids, who were initiated into the mysteries of Egypt and India by wandering hierophants. Now, in vulgar magic, a bewitchment, that is, a will determined and confirmed in ill-doing, invariably produces its effect, and cannot retract without danger of death. The sorcerer who frees some one from a spell must have another object for his malevolence, or it is certain that he himself will be assailed, and perish by his own witchcraft. The astral movement being circular, every azotic or magnetic projection which does not encounter its *medium* returns with increased force to its starting-point; this explains one of the strangest histories in any sacred book, that of the demons driven into the swine, who precipitated themselves into the sea. Demoniacal possessions are nothing but bewitchment, and an incredible number of possessed persons still exist in our own day. Antipathy itself is the presentiment of a possible bewitchment, which may be one of love or hate, for affection is frequently known to succeed antipathy. The Astral Light warns us of coming influences by a more or less sensible and lively action on the nervous system. Instantaneous sympathies and electrifying loves are explosions of the Astral Light, as exactly produced, and as mathematically explicable and demonstrable, as the discharges of powerful electric batteries. The nervous apparatuses destined for attraction or projection are particularly the eyes and hands. The polarity of the hands is situated in the thumbs, for which reason, according to the magical tradition still preserved in country places, we must, when we find ourselves in suspicious company, keep the thumb doubled up and concealed in the hand, taking care not to attract the notice of any one, but for all that endeavouring to be the first to look at those from whom we have anything to fear, so as to avoid unexpected fluidic projections and fascinating glances. There are also certain animals who have the property of breaking the currents of Astral Light by an absorption peculiar to them. These animals are violently antipathetic to us, and have something fascinating in their glance. Among such are the toad, the basilisk, and the tard. These animals, when tamed and carried alive about the person, or kept in the rooms that we live in, guarantee us from the hallucinations of Astral Intoxication, a term which explains all phenomena of insane passions, mental exaltations, and madness.

A great means of resisting bewitchment is not to fear it; bewitchment acts like contagious diseases. In times of pest, those who are afraid are the first to be attacked. The way not to fear an evil is not to think about it, and I strongly counsel nervous people, the weak, credulous, hysterical, and superstitious, devotees and foolish persons who are devoid of energy and will, never to open a work on magic, never to listen to those who speak of the occult sciences, even to scout them, and to drink water only, as the great pantagruelist magician, the excellent curé of Meudon, maître François Rabelais, recommends. As for the wise, they have few witcheries to fear save those of fortune, but, as they are priests and physicians, they may be called on to cure the bewitched, and should then proceed as follows: They must prompt the victim to perform some good action towards the sorcerer, to render him some service which he cannot refuse, and to seek, directly or indirectly, to lead him to the communion of salt. A person who believes himself bewitched by execration and the interment of a toad should carry about him a living toad in a box of horn. For the bewitchment of the pierced heart, the sufferer must be made to eat a lamb's heart, seasoned with sage and vervain, as also to wear a talisman of Venus or of the moon in a purse filled with camphor and salt. For bewitchment by the waxen figure, a more perfect figure must be fashioned, everything possible belonging to the person must be put on it, seven talismans must be placed round the neck with a large central pantacle representing the Pentagram, and it must be every day rubbed lightly with a mixture of oil and balsam, after pronouncing the Conjuration of the Four to turn aside the influence of elementary spirits. At the end of seven days the image must be consumed in consecrated fire, and we may rest assured that the statue fabricated by the sorcerer will at the same time lose all its virtue.

There are certain loves which destroy as much as ever hatred does; there are absorbing passions under which we feel ourselves wasting away like the brides of vampires. The bewitchments of benevolence are a torment to the wicked. The prayers we address to God for the conversion of a man do him harm if he will not be converted. The vows of parents pledging the future of their children are bewitchments which cannot be sufficiently condemned; children dedicated in white, for example, scarcely ever prosper; those formerly vowed to celibacy commonly fell into debauchery, or ended in despair and insanity. It is not permitted to man to do violence to destiny, still less to impose restrictions on the lawful use of liberty.

We come now to the most criminal abuse of Magic, the fabrication of philtres and sorcery in its application to poisoning. Here it must be understood that we write not to instruct others in this diabolical art, but to forewarn. Had human justice, when punishing the adepts, arraigned only the sorcerers, it is certain that its penalties would have been just, and that the severest intimidations could never be excessive for these and similar wretches. Alexandre Dumas, in his romance of "Monte Cristo," has exposed some practices of this deadly science. We shall not reproduce after him its miserable and criminal experiments, as, for example, how the sorcerers poisoned plants, how animals nourished on such plants became unwholesome flesh, and when they were made, in their turn, the food of men, caused death, yet left no trace of poison; we shall not relate by what venomous unguents they infected the walls of houses, and the air by fumigations which required for the operator the glass mask of St Croix; we leave the ancient Canidia her abominable mysteries, and will not inquire how far the infernal rites of Sagane have perfected the art of Locusta. It is enough to say that these malefactors of the worst kind distilled together the virus of contagious diseases, the venom of reptiles, and the noxious sap of plants; that they extracted from fungi their poisonous and narcotic humour, from the datura stramonium its asphyxiating properties, from the peach and the laurel-almond that liquid one drop of which, placed on the tongue or in the ear, destroys, like a flash of lightning, the strongest and best constituted living being. They stewed milk, in which vipers and asps had been drowned, with the white juice of the milk-thistle; they collected carefully and brought with them from their long voyages, or else caused to be imported at great expense, the essence of the upas, or the deadly fruit of Java, the juice of the manioc, and other poisons; they pulverized silex, mixed up the dried saliva of reptiles with polluted ashes, composed hideous philtres with the virus of mares or secretions of bitches on heat, mingled human blood with vile drugs, and thence fabricated oil of which the mere odour was fatal; they even disguised recipes for poisoning in the technical terms of alchemy, and in more than one pseudo-hermetic book the secret of the powder of projection is nothing more than the powder of consecution. In the Great Grimoire one of these recipes is still to be found, less disguised than others, but entitled "Method of Making Gold;" it is a frightful decoction of verdigris, vitriol, arsenic, and sawdust, which, when in condition, should immediately consume a twig dipped therein, and eat through a nail. Baptista Porta, in his "Natural Magic," gives a process for the poison of the Borgias; but, as may be well imagined, he is deceiving his readers, and does not divulge the truth, which would have been too dangerous in such a matter. We may therefore give his recipe to gratify the curiosity of our readers.

The toad by itself is not venomous, but it is like a sponge for poisons; it is the fungus of the animal race. "Take, therefore, a large toad," says Porta, "and shut it up in a glass bowl with asps and vipers; feed them for several days on poisonous fungi, foxglove, and hemlock exclusively; then irritate them by beating, burning and torturing them in every conceivable way till they expire of rage and hunger; sprinkle their bodies with the dust of pulverized crystal and spurge, place them in a well-corked retort, and gradually evaporate all their moisture by heat; allow the whole to grow cool, and separate the ashes of the dead reptiles from the incombustible dust which will be found at the bottom of the retort; you will then have two poisons, one liquid and one in powder. The first will be as powerful as the terrible *Aqua Toffana;* the second will, in a few days, dry up, age, and finally cause death amidst horrible sufferings, or in a universal debility, to any one who has swallowed a single pinch with his drink." It must be confessed that this recipe has the most hideous and blackest magical complexion, and revoltingly recalls the abominable concoctions of Canidia and Medea.

Similar powders the sorcerers pretended to receive at the Sabbath, and sold them at great prices to the ignorant and malicious. By the tradition of such mysteries they spread terror in country places, and succeeded in casting their spells. The imagination once impressed, the nervous system once attacked, the victim rapidly wasted away, the very fear of his relatives and friends completing his destruction. The sorcerers were almost always a species of human toad swollen with long-cherished spite; they were poor, rebuffed by all, and consequently full of hatred. The fear they inspired was their consolation and revenge. Poisoned themselves by a society whose vices and refuse only were known to them, they in turn poisoned all who were weak enough to dread them, and avenged on youth and beauty their accursed old age and unendurable ugliness.

The mere operation of these evil works and the accomplishment of these hideous mysteries constituted and confirmed what was then called the compact with the evil spirit. It is certain that the performer was dedicated body and soul to evil, and justly merited the universal and irrevocable reprobation expressed by the allegory of hell.

To preserve oneself from bad influences, the first condition is to forbid any over-excitement to the imagination. All excitable people are more or less foolish, and a fool is always governed by his folly. Set yourself, therefore, above puerile fears and vague desires; believe in the supreme wisdom, and be assured that this wisdom, having given you intelligence as the one means of attaining the knowledge of itself, can never seek to lay snares for your reason or understanding. You behold everywhere about you effects which are in proportion to causes, causes directed and modified by intelligence in the domain of humanity; in a word, you find goodness stronger and more esteemed than evil; why should you assume an immense irrationality in infinity, when there is reason in the finite? God is visible in His works, and asks nothing from His creatures which contradicts the laws of their nature; have confidence, not in men who slander reason, for such are impostors or fools, but in the eternal reason which is the divine Logos, that veritable light offered like the sun to the intuition of every human being coming into this world. If you believe in the absolute reason, and if you desire truth and justice above all things, you need fear no one, and will love only the loveable. Your natural light will instinctively repel that of the wicked, because it will be governed by your will. Thus, even venomous substances which may be administered you will not affect your understanding; they will indeed make you sick but never criminal.

The beverages which enfeeble the mind and disturb reason may assure the ascendancy already acquired by a perverse will. Prussic acid is the most terrible agent of such mental poisoning, for which reason we should avoid all distillations which savour of almonds, remove from our bedrooms all almond plants, the *datura stramonium*, almond soaps, essence of almonds, and in general all compositions with a predominating almond scent, above all, when their action on the brain is seconded by that of amber. To diminish the activity of the intelligence is to proportionately augment the strength of an insensate passion, and the love which is inspired by the philtres of sorcerers is a veritable stupefaction and the most shameful of all moral slaveries. The more we debilitate a slave the less is he able to free himself, and this is actually the secret of the sorceress of Apuleius and the beverages of Circe. The use of tobacco is a dangerous auxiliary of stupefying philtres for the poisoning of the rational faculties. The absorption of one will by another frequently changes a whole series of destinies, and it is not for ourselves only that we should watch over our relations, and learn to distinguish between pure and impure atmospheres, for the most dangerous philtres are invisible—those currents of radiating vital light which, mingling and interchanging, produce attractions and sympathies, as magnetic experiences leave no room to doubt. But the most terrible of all philtres are the mystical exaltations of misdirected devotion. What impurities will ever equal the nightmares of St Anthony, or the torments of St Theresa and St Angèle de Foligny? The last mentioned ecstatic applied a red-hot iron to her rebellious flesh, and found the material fire a refreshment to her concealed ardours. With what violence does nature demand that which we refuse her, but of which we are continually thinking of in order to detest it more strongly! What contributes to rendering women hysterical is their soft and hypocritical education. If they took more exercise, if they were instructed frankly and freely in worldly matters, they would be less capricious, less vain, less frivolous, and consequently less accessible to sinful seductions. Weakness is always in sympathy with vice, because vice itself is weakness under the mask of strength. Folly holds reason in horror, and in every way delights in the exaggerations of falsehoods. Cure, therefore, first, your diseased intelligence. The cause of all bewitchments, the poison of all philtres, the power of all sorcerers, are there.

VII.—TRANSFORMATIONS.

St Augustine seriously doubts whether Apuleius could really have been changed into an ass by a Thessalian sorcerer, and theologians have debated long on the transmutation of

Nebuchadnezzar into a wild beast. This merely proves that the eloquent doctor of Hippo was ignorant of magical secrets, and that the theologians in question had not advanced far in exegesis. In the opinion of the vulgar, transformations and metamorphoses have ever been the very essence of magic. Now, the crowd, which is the echo of opinion, is never entirely right and never wholly wrong. Magic really changes the nature of things, or, rather, modifies their appearances at pleasure, according to the strength of the operator's will and the fascination of aspiring adepts. Speech creates forms, and when a person reputed infallible gives anything a name, he really transforms the object into the substance which is signified by the name that he gives it. The masterpiece of speech and of faith, in this order, is the real metamorphosis of a substance the outward semblance of which does not alter. Had Apollonius presented to his disciples a cup of wine, and had he said to them, "This is my blood which ye shall drink for ever to perpetuate my life within you," and had his disciples for centuries believed this transformation continued by the repetition of the same words, had they taken the wine, notwithstanding its scent and its savour, for the true, human, living blood of Apollonius, this master in theurgy would have to be acknowledged the most skilful of fascinators and the most powerful of magi; it would remain for us to adore him.

It is well known that mesmerists can, in the imagination of their somnambulists, endow water with any taste they may choose, and if we suppose a magus possessing sufficient power over the Astral Light to mesmerize at the same time a whole assembly, otherwise prepared for mesmerism by a sufficient over-excitement, we could easily explain, not indeed the gospel miracle of Cana, but others of the same kind.

The fascinations of love, resulting from the universal magic of nature, really transform persons and objects. Love is a dream of enchantments which transfigures the world; all becomes music and fragrance, all is intoxication and bliss. The beloved being is beautiful, is good, is splendid, sublime, infallible, radiant with health and happiness. . . . Then when the dream is dispelled, we appear to have fallen from the clouds, we look with disgust on the shameless sorceress who has taken the place of the fair Mélusine, on the Thersites whom we took for Achilles or Nereus. Love begins as magician and ends as sorcerer. After creating the illusions of heaven on earth, it realizes those of hell ; its hatred is as outrageous as its enthusiasm, because it is passional, that is, subjected to influences which are fatal for it. For this cause, the sages proscribe love, which they proclaim the enemy of reason.

The life of creatures is a progressive transformation having forms which may be determined and renewed, preserved longer, or else destroyed sooner. If the notion of metempsychosis were true, might we not say that debauch, represented by Circe, changes men really and materially into swine, for the chastisement of vices would, on this hypothesis, be a lapse into those animal forms which correspond to them? Now, metempsychosis, which has been frequently misunderstood, has a perfectly true side—animal forms communicate their sympathetic imprints to the astral body of man and are soon reflected on his features, according to the force of his habits. A man of intelligent and passive mildness assumes the ways and inert physiognomy of a sheep ; in somnambulism, however, it is no longer a person of sheep-like appearance but a sheep itself which is seen, as the ecstatic and learned Swedenborg experienced times out of number. Thus we can really change men into animals and animals into men, we can metamorphose plants and alter their virtues, we can give minerals ideal properties—it is all a question of will-power. We can equally become visible or invisible, and herein is the explanation of the ring of Gyges and its mysteries.

Let us first remove from the minds of our readers all absurd suppositions of effects destitute of causes or contradicting their causes. To become invisible, one of three things is necessary —either to interpose an opaque medium between the light and our body, or between our body and the eyes of the spectators ; or we must fascinate the eyes of those present in such a manner that they cannot make use of their faculty of seeing. Now of these three methods of becoming invisible, the last alone is magical. Have we not noticed that, under the influence of a strong preoccupation, we may look without beholding and knock up against an object which was actually before our eyes?[1] "Seeing, let them see not," said the Great Initiator, whose history, moreover, tells us that one day, when on the point of being stoned in the Temple, he made himself invisible and went out.

It is unnecessary to reproduce the mystifications of common grimoires on the ring of invisibility. Jamblichus and Peter d'Apono are the only authors who have treated the subject seriously. What they say is plainly allegorical, and those representations which they give of it, or those which can be reproduced after their descriptions, prove that they are indicating nothing else but the great magic Arcanum. One of these figures represents the cycle of universal harmonical movement equilibrated in imperishable being; another, which must be made from an amalgamation of the seven metals, deserves a detailed description. It should have a double collet and two precious stones, a topaz constellated at the sign of the sun, and an emerald at the sign of the moon. On the inner side it should bear the occult characters of the planets and on the outer their known signs, twice repeated and in kabbalistic opposition to one another, that is, five on the right and five on the left, the signs of the sun and moon resuming the four diverse intelligences of the seven planets. This configuration is nothing less than a pantacle expressing all the mysteries of magical dogma, and the symbolic sense of the ring is that, to exercise omnipotence, of which ocular fascination is one of the most difficult proofs that can be afforded, we must possess the whole science and know how to make use of it.

Fascination is performed by magnetism. The Magus commands interiorly a whole assembly not to see him, and it does not see him. Thus he enters guarded doors and issues from prisons in the face of his stupefied jailers, who experience a kind of strange numbness and recollect having beheld him as in a dream, but only after he has passed. Thus the secret of invisibility consists wholly in a definable power, that of averting or paralyzing the attention, so that the light reaches the visual organ without exciting the seeing faculty of the soul. To exercise this power we must have a will habituated to sudden and energetic action, great presence of mind, and no less great skill in producing distractions among a crowd. For example, let a man who is hunted by assassins, after dashing into a cross street return at once, and come with collected mien before his pursuers, or let him mix with them and seem occupied in the same chase, and he will undoubtedly make himself invisible. He who wishes to be seen always makes himself conspicuous, and he who would remain unperceived obliterates himself and disappears. The true ring of Gyges is the will; it is also the rod of transmutations, and by a clear and strong formulation it creates the magical Logos. The all-powerful words of enchantments are those which express this creative power over forms. The Tetragram, which is the supreme word of magic, means—It is what it will be—and applied with a plenitude of intelligence to any transformation whatsoever, it will renew and modify all things, in the face of evidence and common-sense. The *hoc est* of the Christian sacrifice is a translation and application of the Tetragram, and thus this simple phrase operates the most complete, invisible, incredible, and clearly-stated of all transformations. A still stronger word than *transformation* has been judged necessary by the councils to express the miracle, that of *transubstantiation*.

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[1] See Note 33.

The Hebrew words, יהוה, אגלא, אהיה, אמן, have been regarded by all Kabbalists as the keys of magical transformation. The Latin words, *est*, *sit*, *esto*, *fiat*, have the same virtue when pronounced with a complete comprehension. The Comte de Montalembert relates seriously, in his legend of St Elizabeth of Hungary, that one day this pious lady, surprised by her princely husband, from whom she wished to conceal her good works, at the moment when she was carrying some food to the poor in her apron, declared to him that she was carrying roses, and on examination she was not found to have spoken falsely, for the loaves had changed into roses. This story is a graceful magical apologue, and means that the truly wise man cannot lie; that the Logos of wisdom determines the form of objects, or even their substance, independently of their forms. Why, for example, should not the noble spouse of St Elizabeth, a good and solid Christian like herself, who believed firmly in the real presence of the

Saviour in true human body on an altar where he saw only a host of flour, why should he not believe in the real presence of roses under the form of loaves?[1] Doubtless, she showed him bread, but as she had said, "They are roses," and he believed her incapable of the smallest untruth, he beheld, and wished only to behold, roses. This is the secret of the miracle.

We must speak here of lycanthropy, or the nocturnal transformation of men into wolves, histories so well substantiated that sceptical science has had recourse to furious manias, and to masquerading as animals, for explanations. But such hypotheses are puerile, and explain nothing. Let us seek elsewhere the solution of the mystery, and establish—First, That no person has been killed by a were-wolf except by suffocation, without effusion of blood and without wounds. Second, that were-wolves, though tracked, hunted, and even maimed, have never been killed on the spot. Third, That persons suspected of these transformations have always been found at home, after the pursuit of the were-wolf, more or less wounded, sometimes dying, but invariably in their natural form. And now let us establish phenomena of another order. Nothing in the world is better attested, and more incontestably proved, than the real and visible presence of St Alphonsus de Ligouri by the bedside of the dying pope, whilst the same personage was seen at his own home, a great distance from Rome, transported in prayer and ecstasy. The simultaneous presence of the missionary Francis Xavier in several places at once has been no less rigorously evidenced. These may be said to be miracles, but real miracles are still objects for scientific investigation. The apparitions of those who are dear to us, coincident with the moment of their death, are phenomena of the same order, and referable to the same cause.

We have spoken of the sidereal body, which is the mediator between the soul and the material organism. This body remains awake very often while the other is asleep, and by thought transports itself through all space which universal magnetism opens to it. It thus lengthens, without breaking, the sympathetic chain attaching it to the heart and brain, and this is why there is danger in waking up dreaming persons with a start, for a shock may sever the chain at a blow, and cause instantaneous death. The form of our sidereal body is conformable to the habitual condition of our thoughts; and, in the long run, it is bound to modify the features of the material organism. Let us now be bold enough to assert that the were-wolf is nothing more than the sidereal body of a man whose savage and sanguinary instincts are represented by the wolf, who, whilst his phantom is wandering abroad, sleeps painfully in his bed, and dreams that he is a veritable wolf. What renders the were-wolf visible is the almost somnambulistic over-excitement caused by the fear of those who see it, or their disposition, more particularly among simple country-folk, to place themselves in direct communication with the Astral Light, which is the common medium of dreams and visions. The blows inflicted on the were-wolf really wound the sleeper by the odic and sympathetic congestion of the Astral Light, and by the correspondence of the immaterial with the material body.[1] Many persons will believe themselves to be dreaming when they read of such things, and will ask us if we are really ourselves awake; but we only beg scientific men to reflect on the phenomena of gestation, and the working of the imagination of women on the form of their offspring. A woman, having been present at the execution of a man who was broken on the wheel gave birth to a child, every one of whose limbs was broken. Let them explain how the impression produced on the soul of the mother could reach and break the infant's members, and we will explain how blows dealt and received in dream can really bruise, and even grievously wound, the body of the person who receives them in imagination, above all when his body is in pain and subject to nervous and magnetic influences.

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[1] See Note 34.

We act by the imagination on the imagination of others, by our sidereal body on theirs, and by our organs on their organs, so that by sympathy, whether of inclination or of obsession, we possess one another, and are identified with those whom we would influence. Reactions against this empire make the most pronounced antipathy succeed the liveliest sympathy. The identification of existences is the aim of love, but in identifying them, it frequently makes them rivals and consequently enemies, if at the bottom of the two natures there be an unsociable disposition like pride; now, to saturate two united souls with an equal degree of pride is to disjoin them by making them rivals.

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[1] See Note 35.

The *fatal ascendency* of one person over another is the true rod of Circe. Almost every human countenance bears some resemblance to an animal, that is, it has the *signature* of a specialized instinct. Now, instincts are balanced by contrary instincts, and dominated by others which are stronger. To govern sheep, the dog evokes the fear of the wolf. If you are a dog and would be loved by a pretty little cat, be metamorphosed into a cat and you will win her. But how is this change to be accomplished? By observation, imitation, and imagination. We think that our figurative language will be understood here, and we commend this revelation to all magnetists as the most profound secret of their art. It may be formulated technically as follows: *To polarize one's own animal light in equilibrated antagonism with an opposite pole.* Or better still: To concentrate in one's self absorbing specialities in order to direct radiations towards an absorbent reservoir, and *vice versa.* This regulation of our magnetic polarization may be performed by help of the animal forms we have mentioned, which will serve to fix imagination. For example, you seek to act magnetically on a person polarized like yourself, which you will know at first contact if you be a magnetist; they are merely a trifle less strong than yourself—they are a mouse, you a rat. Turn into a cat and you will catch them.

When we dream of a living person, their sidereal body is either present to ours in the Astral Light, or at any rate the reflection of this body, and the way in which we are impressed by meeting it frequently reveals to us the secret dispositions of that person in our respect. Love, for example, fashions the sidereal body of the one to the image and resemblance of the other, so that the sensuous medium of the woman is like a man and that of the man is like a woman. It is this change which the kabbalists sought to express in a hidden way when they remark in explaining an obscure passage of

Genesis: "God created love by placing a rib of Adam in the breast of Eve, and a portion of the flesh of Eve in the breast of Adam, so that the depth of the female heart is the bone of man, and the basis of the male heart is feminine flesh"—an allegory which is certainly not devoid of profundity and beauty.

The wand of Circe is the fascinating power of woman, and the companions of Ulysses transformed into swine are no mere history of the past. But no metamorphose is accomplished without destruction. To change a hawk into a dove, it must first be killed, then cut in pieces, so as to annihilate the least vestige of its original form, and then boiled in the magic bath of Medea. Remark how the modern hierophants proceed to accomplish human regeneration; for example, what is done to transform a more or less weak and passionate man into a stoical Jesuit missionary, which is the great secret of this order, ever misconstrued, often calumniated, but invariably victorious. Read the "Exercises of St Ignatius" attentively, and mark with what magic power this man of genius operates the realization of faith. He counsels his disciples to see, touch, smell, and taste things invisible; he desires the senses to be exalted in prayer up to the point of voluntary hallucination. If you are meditating on an article of faith, St Ignatius would have you, in the first place, construct the locality, dream of it, see it, touch it. If it be hell, he gives you burning rocks to handle; he makes you float in darkness as thick as pitch; he places liquid sulphur on your tongue, he fills your nostrils with an abominable stench, he shows you frightful torments, and causes you to hear superhuman groans; he bids your will create all this by constant exercises. Each one does it after his own fashion, but always in the way most likely to impress him. It is no longer the intoxication of opium; it is a dream without sleep, a hallucination devoid of madness, a rational and voluntary vision, a veritable creation of intelligence and faith. Henceforth, in his preaching, the Jesuit may truly say: "What we have seen with our eyes, what we have heard with our ears, what our hands have handled, that we declare unto you." The Jesuit thus formed is in communication with a circle of wills exercised like his own; each of the fathers is as strong as the whole society, and the society is stronger than the world.

PART VI

THE SCIENCE OF THE PROPHETS[1]

I.—DIVINATION.

ONE of the privileges of the initiate of the Great Arcanum, and that which resumes them all, is Divination. According to the vulgar meaning of this word, to divine is to conjecture what we do not know, but its true significance is ineffable in its sublimity. To divine (*divinare*) is to exercise divinity. The Latin word *divinus* has another and higher meaning than *divus*, which is equivalent to the man-god. *Devin* (diviner), in French, contains the four letters of the word DIEU (God), plus the letter N, corresponding in shape to the Hebrew א aleph, which kabbalistically and hieroglyphically expresses the Great Arcanum, its symbol in the Tarot being the figure of the juggler. He who perfectly understands the absolute numerical value of א multiplied by N with the grammatical force of the N final in words expressing *science*, *art*, or *power*, who then adds the five letters of the word DEVIN in such a manner as to make five go into four, four into three, three into two, and two into one, by translating the resulting number into primitive Hebrew characters, will write the occult name of the Great Arcanum, and will be in possession of a word of which the sacred Tetragram itself is only the equivalent and image.

To be a diviner in all the force of the term is, therefore, to be divine, and something still more mysterious. The two signs of human divinity or of divine humanity are prophecies and miracles. To be a prophet is to perceive beforehand the effects which exist in causes; it is to read in the Astral Light: to perform miracles is to act on the universal agent and subject it to our will. The essence of divination, that is, of the Great Magic Arcanum, is represented by all the symbols of silence, and is closely bound up with the single and primitive dogma of Hermes. It gives absolute certitude in philosophy; the secret of universal faith in religion; in physics, the composition, decomposition, recomposition, realization, and adaptation of the philosophical mercury, named Azoth by the alchemists; in dynamics, it multiplies our powers by those of the perpetual motion; it is at once mystical, metaphysical, and material, with correspondences of effects in the three worlds; it procures charity in God, truth in science, and gold in riches; for metallic transmutation is at once an allegory and reality, as is well known to all adepts of the true knowledge.

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[1] See Note 36.

Divination is intuition, and the key of intuition is the universal and magical dogma of analogies. By analogies the Magus interprets dreams, for the analogies in the reflections of the Astral Light are as rigorous as the shades of colours in the solar light, and can be calculated and explained with consummate exactitude. The one indispensable condition is a knowledge of the dreamer's degree of intellectual life, which he will reveal of himself by his own dreams in a way that will profoundly amaze him.

Somnambulism, presentiments, and second sight are only an accidental or habitual disposition to dream in a voluntary or waking sleep, that is, to perceive the analogical reflections of the Astral Light, which is the great book of divination. There are two classes of seers, the instinctive and the initiated. This is why children, ignorant persons, shepherds, and even idiots, have more tendency to natural divination than scholars and thinkers. The simple herd-boy, David, was a prophet even as Solomon, the King of the Kabbalists and Magi. The perceptions of instinct are frequently as exact as those of knowledge. Those least clairvoyant in the Astral Light are those who reason most. Somnambulism is a purely instinctive state, and therefore somnambulists require to be guided by a seer of science; sceptics and reasoners merely lead them astray. Divinatory vision occurs only in ecstatic trance, and to attain this state, doubt and illusion must be rendered impossible by enchaining or lulling thought.

Divinatory instruments are merely means to self-magnetization and diversion from the exterior light in order to fix the attention on the inner light exclusively; they are a means of communication between diviner and consultant, and often serve alone to concentrate the two wills on one sign. Vague, complicated, variable figures assist in collecting the reflections of the Astral Light, and it is thus that we see visions in coffee-grouts, clouds, the white of eggs, &c., those fatidic forms which only exist in the Translucid, or imagination of the operators. Vision in water is occasioned by dazzling and fatiguing the optic nerve, which transfers its natural functions to the Translucid and produces a cerebral hallucination which mistakes the reflections of the Astral Light for real images; thus nervous persons, with weak sight and lively imagination, are best fitted for this kind of divination, which is more successful still when performed by children. But let us not misapprehend the function that we attribute to imagination in the divinatory arts. Doubtless we see by means of imagination, which is the natural side of the miraculous; but what we behold is true, and the marvellous side of this natural operation consists herein. We appeal to the experience of all veritable adepts. The author of this book has performed all kinds of divination, and the results he has obtained have been invariably in proportion to the exactitude of his scientific operations and the good faith of those who consulted him.

The magic mirror of Dupotet, like the mantle of Apollonius, is a method of concentrating the attention on the interior light. Vision in the thumb-nail, when very smooth and blackened, is a variety of the magic mirror; the colour black, like water, absorbs the visual rays, dazzlement and vertigo ensue, followed by lucidity in subjects naturally apt to it, or suitably disposed. Geomancy and cartomancy are other means of reaching the same ends; combinations of symbols and numbers, being at once fortuitous and necessary, present a sufficiently true likeness of the chances of destiny to enable imagination to behold the realities called up by such symbols. The more the interest is excited, the greater is the desire to see; the more complete is the confidence in intuition, and the clearer also is the vision. To cast the geomantic points by chance, or to tell fortunes by cards in a trifling manner, is to play like children. Chances are oracles only when magnetized by intelligence and directed by faith.

Of all oracles the Tarot is the most astonishing in its results, because every possible combination of this universal key of the Kabbalah gives the oracles of science and truth as its solutions, on account of the analogical precision of its numbers and figures. This miraculous and unique book of the ancient Magi is an instrument of divination which may be employed with complete confidence; its information is always correct, at least in a certain sense, and when it predicts nothing it reveals hidden things, and gives the most sage advice to those who consult it.

The more ceremonies we employ in the exercise of divination, the more we excite the imagination of ourselves and our consultants. The conjuration of the four, the prayer of Solomon, the magic sword to drive away phantoms, may, therefore, be successfully used. The genius of the day and hour should be also invoked, and a special perfume offered to him; then we must place ourselves in magnetic and intuitive *rapport* with the consultant, by asking him what animal is sympathetic with him, which in antipathy, what is his favourite flower, which colour he prefers. Flowers, colours, and animals are connected in analogical classification with the seven genii of the Kabbalah. Those who love blue are idealists and dreamers; those who like red are materialistic and passionate; those who prefer yellow are fantastical and capricious; the lovers of green have frequently a mercantile or crafty character; those who give the preference to black are ruled by Saturn. Persons fond of horses are industrious and of noble character; the friends of dogs are affectionate and faithful, those of the cat independent and libertine. Frank persons have a horror of spiders; proud minds are antipathetic to the serpent. Upright and fastidious souls cannot tolerate rats and mice; the voluptuous hold toads in horror, because they are cold, solitary, hideous, and dreary. Flowers have analogous sympathies to those of animals and colours, and magic being the science of universal analogies, by one taste, one only tendency in any person, all others may be divined. It is an application of the analogical anatomy of Cuvier to facts in the moral order.

The physiognomy of the face and body, the lines on the forehead, the lines on the hand, also furnish invaluable indices to the Magus. Metoposcopy and chiromancy have become sciences in themselves, and the Chevalier d'Arpentigny has given the latter a new degree of certitude by his remarks on the analogies which really exist between the characters of individuals and the general or detailed peculiarities of their hands. The consultant should be also interrogated on his habitual dreams, for these are the reflections of both the outer and inner life. Great attention was paid to them by the ancients; they were looked on as certain revelations by the patriarchs, and most religious revelations have been given in dreams. The monsters of hell are Christianity's nightmares; never could brush or chisel have produced such deformities if they had not been beheld in dream.

Temperament also is made known by dreams, and as the temperament exercises a continual influence on life, it is requisite to understand it well in order to conjecture the destiny of an individual with certitude. We should mistrust those whose imagination habitually reflects monstrosities. Dreams of blood, of enjoyment, and of light, are indices of a sanguine temperament; dreams of water, mud, rain, and tears, result from a more phlegmatic disposition; nocturnal sweats, darkness, terrors, phantoms, belong to the choleric and hypochondriac.

II.—ASTROLOGY.

Of all the arts derived from ancient Magian wisdom, astrology is in these days the most misunderstood. The universal harmony of Nature and the necessary connection between all effects and all causes are believed in no longer. True astrology, moreover, that which refers to the one and universal dogma of the Kabbalah, was profaned by the Greeks and Romans of the Decline; the doctrine of the seven firmaments and three mobilities issued of old from the decade of the ten Sephiroth; the character of the planets governed by angels, whose names have been changed into those of pagan divinities; the influence of the spheres on each other; the destiny inherent in numbers; the scale of proportion between the celestial hierarchies corresponding to those of humanity; all have been materialized and reduced to superstition by the calculators of nativities and the casters of horoscopes in the Decadence and Middle Ages. To restore astrology to its primitive purity would be, in a certain sense, to create a new science; let us only attempt to indicate its first principles, with their more immediate and approximate consequences.

We have said that the Astral Light receives and preserves the imprints of things visible; it follows that the daily aspect of the heavens is reflected in this light, which, being the chief life-agent, operates, by a series of apparatuses naturally adapted to this end, the conception, gestation, and birth of children. Now, if this light be sufficiently prodigal of images to endow the fruit of pregnancy with the visible marks of the mother's fancy or craving, much more should it transmit to the still mobile and unformed temperament of the newly-born child the atmospheric impressions and various influences which result at a given moment in the whole planetary system from such and such particular disposition of the stars.

Nothing is indifferent in Nature; a pebble more or less on a road may crush or profoundly alter the fortunes of the greatest men, or even of the greatest empires; much more then the position of a particular star cannot be indifferent to the destinies of the child who is being born, and is entering by the fact of his birth into the universal harmony of the sidereal world. The stars are bound together by attractions which balance them and cause them to perform their revolutions with regularity in space; the network of light extends from sphere to sphere, and there is no point on any planet to which one of these indestructible threads is not attached. The precise place and moment of birth should therefore be calculated by the true astrological adept; then, after an exact computation of the starry influences, it remains for him to reckon the chances of condition, that is, the opportunities or obstacles which the child must one day meet with in his state of life, in his relatives, in the disposition he inherits, and, consequently, in his natural aptitude for the fulfilment of his destinies. Human liberty and enterprise must also be taken into account, should the child come to be truly a man and to extricate himself by a bold will from blind influences and the chain of fatality. It will be seen that we do not allow too much to astrology, but what we leave it is incontestable; it is the scientific and magical calculus of probabilities.

Kabbalistic astrology must not be confounded with judicial astrology. We will explain this distinction. Infancy is dedicated to the Sun, childhood to the Moon, youth to Mars and Venus, the age of puberty to Mercury, mature age to Jupiter, old age to Saturn. Now, the whole of humanity lives under laws of development which are analogous to those of the individual. It is on this basis that Trithemius establishes his prophetic clavicula of the seven spirits, by means of which it is possible, following the analogical proportion of successive occurrences, to predict great future events with certainty, and fix beforehand, from age to age, the destinies of nations and the world.

Astrology is as ancient as, and even more ancient than, astronomy, and all seers of clairvoyant antiquity have accorded to it the most complete confidence; now, what comes to us surrounded and supported by such imposing authorities should not be lightly condemned and rejected. Long and patient observations, decisive comparisons, experiments continually repeated, led the ancient sages to their conclusions, and those who pretend to refute them should begin the same labour in an inverse sense. Paracelsus was perhaps the last of the great practical astrologers; he healed the sick by talismans formed under astral influences, and recognised in all bodies the mark of their ruling star; this was according to him the true universal medicine, the absolute natural science, lost by men through their own fault, and recovered by a small number of initiates only. To recognise the sign of each star on men, animals, and plants is the true natural science of Solomon, that science said to be lost, but its principles are preserved notwithstanding, like all such secrets, in the symbolism of the

Kabbalah. It will be understood that to read the writing of the stars we must be acquainted with the stars themselves, a knowledge which must be obtained by the Kabbalistic domification of the Heavens, and by the comprehension of the Kabbalistic planisphere, recovered and explained by Gaffarel. In this planisphere, the constellations form Hebrew characters, and the mythological figures may be replaced by the Tarot figures. To this same planisphere Gaffarel refers the origin of patriarchal writing, and the first outlines of primitive alphabets might be discovered in the concatenations of starry attractions; the celestial book would thus have served as the model for that of Enoch, and the Kabbalistic alphabet would be the synthesis of heaven. This is not wanting in poetry, nor above all in probability, and the study of the Tarot, which is evidently the primitive and hieroglyphic book of Enoch, as was divined by the erudite William Postel, will be sufficient to convince us of this.

The signs impressed in the Astral Light by the reflections and attractions of the stars are then reproduced, as the ancient sages discovered, on all bodies by the conjunction of this light. Men bear the seals of their planets on their foreheads, and especially on their hands; animals in their entire shapes and special peculiarities; plants reveal them on their leaves and in their seed; minerals in their veins, and in the peculiarities of their texture. The study of these characters was the occupation of the whole life of Paracelsus, and the figures on his talismans are the fruit of his researches; but he has given no key to them, and the astro-Kabbalistic alphabet, with its correspondences, still remains to be accomplished; the science of unconventional magical writing is confined, as regards publicity, to the planisphere of Gaffarel. The serious art of divination consists wholly in the knowledge of these signs. Chiromancy is the art of discerning in the lines of the hand the writing of the stars, and metoposcopy seeks the same or analogous characters in the countenances of its consultants. In reality, the lines formed on the human face by nervous contractions are determined by necessary laws, and the radiation of the nervous tissue is absolutely analogous to the network formed between the spheres by the chains of stellar attractions. The fatalities of life are, therefore, necessarily written in our wrinkles, and one or more mystic letters of the Kabbalistic planisphere may often be recognised at first sight on the face of a stranger. If the letter be fretted and indented, there is an internal struggle between destiny and will, and already in his strongest emotions and tendencies his whole past is laid bare to the Magus; the future may then be easily conjectured, and if events deceive at times the sagacity of the diviner, the consultant remains none the less astonished at the superhuman knowledge of the adept.

The head of man is shaped on the model of the starry spheres; it attracts and repels. Moreover, it is the head which is first formed and appears in the gestation of the infant. It is, therefore, affected in an absolute manner by the astral influence, and its diverse protuberances bear witness to the variety of its attractions. Phrenology, therefore, should find its final message in scientific and purified astrology, the problems involved in which we indicate as objects for the patience and good faith of students.

According to Ptolemæus, the sun dessicates, the moon moistens; according to the Kabbalists, the sun represents rigorous justice, and the moon is in sympathy with mercy. It is the sun which causes storms, and the moon which, by a kind of gentle atmospheric pressure, induces the sea to ebb, flow, and, as it were, to breathe.

We read in the Zohar, one of the great sacred books of the Kabbalah, that "the magic serpent, son of the Sun, sought to devour the world, when the Sea, daughter of the Moon, set her foot on his head and subdued him." For this reason, among the ancients, Venus was the daughter of the sea, as Diana was identified with the moon, and for this also the name of Mary signifies Star or Salt of the sea. To consecrate this Kabbalistic doctrine in the faith of the uninitiated, it is said in prophetic language, "The woman shall crush the serpent's head."

Jerôme Cardan,[1] one of the boldest speculators, and indisputably the most accomplished astrologer of his day—

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[1] See Note 37.

Jerôme Cardan, who, if the legend of his death may be believed, was a martyr to his faith in astrology—has left a calculation by means of which everyone can forecast the good or evil fortune of every year in his life. He grounds his theory on his own experiences, and declares that this calculation has never deceived him. To know then what will be the destiny of any year, he collects the events of those which preceded it by four, eight, twelve, nineteen, and thirty; the number four is that of realisation; the number eight that of Venus, or natural things; the number twelve, which is that of the cycle of Jupiter, corresponds to successes; the cycles of the moon and Mars correspond to the number nineteen; thirty is that of Fatality, or Saturn. Thus, for example, I seek to ascertain what will befall me in this year 1855, and I pass over in my mind what really decisive events took place, in the order of life and progress, four years back; what I experienced of either natural happiness or misfortune eight years ago; what I can recall in the way of success or failure twelve years back; the vicissitudes and misfortunes, or sicknesses, of nineteen years since; and what sad or calamitous occurrences I experienced at a distance of thirty years. Then, taking into account irrevocably accomplished facts and the progress of age, I calculate the chances analogous to those which I already owe to the influence of the same planets, and find that in 1851 I had moderately but sufficiently remunerative occupations, with some embarrassment in my position; that in 1847 I was violently separated from my family, and from this separation ensued great sufferings for mine and me; that in 1843 I travelled as a pioneer, addressing crowds, and was persecuted by ill-intentioned persons; in a word, I was at once honoured and proscribed; that, finally, in 1825 the family life ceased to exist for me, and I was definitely devoted to a fateful path, which led me to knowledge and misfortune. I may, therefore, expect that I shall this year undergo toil, poverty, weariness, banishment of the heart, change of place, notoriety, and contradictions, with some event which will be decisive for the rest of my days, and I already find in the present every reason to put faith in this future. I conclude that, for myself and for this year, experience completely confirms the accuracy of Cardan's astrological prediction.

This calculation, moreover, is connected with that of the climacteric years of the old astrologers. *Climacteric* means arranged in gradations, or calculated on the degrees of a scale. Johannes Trithemius, in his work on Secondary Deities, has very curiously computed the return of fortunate or disastrous years for all the empires of the world.

According to the great masters of astrology, comets are the stars of exceptional heroes, and only visit the earth to herald great changes therein; planets preside over collective existences, and modify the destinies of men in the aggregate; the fixed stars, the furthest and feeblest in their action, attract individuals and decide their tastes; sometimes a group of stars will influence, all together, the destinies of a single man, and often a large number of souls are drawn by the distant rays of the same sun. When we die, our interior light follows on the attraction of its star, and thus we live in other universes, wherein the soul creates for itself a new envelope analogous to the progress or decadence of its beauty, for our souls separated from our bodies resemble shooting stars; they are globules of animated light which always seek their centre to recover equilibrium and motion, but they must first of all disengage themselves from the serpent's folds, that is, from the unpurified Astral Light which surrounds and imprisons them, so long as their will-power cannot elevate them above it. The immersion of the living star in the dead light is a frightful torture; the soul at once freezes and burns therein, and has no other means of escape than by entering the current of exterior forms and taking a fleshly envelope, then energetically struggling against blind instincts to strengthen that moral liberty which will allow it, at the moment of death, to burst the chains of earth and take flight triumphantly towards its consoling star, the light of which has smiled upon it.

Following this hint, the nature of hell-fire will be understood—it is identical with the demon or old serpent—and also in what the salvation or reprobation of men consists, all called and all in turn elected, but in a small number, after having been liable by their own act to fall into the eternal fire. Such is the grand and sublime revelation of the Magi, a revelation which is the mother of all symbolism, all doctrines, and all forms of worship. It will be understood already how far Dupuis was mistaken in believing religions to be issued from astronomy only. On the contrary, it is astronomy which is born of astrology, and primitive astrology is one of the branches of the holy Kabbalah, the science of sciences and the religion of religions.

The ancients, comparing the calm and peaceful immensity of heaven, all peopled by immutable lights, with the agitations and darkness of this world, believed themselves to have found in this beautiful gold-lettered book, the final message on the destinies of men; they traced in imagination lines of correspondence between those brilliant points of the divine writing, and the first constellations marked out by Chaldean shepherds are also said to have been the first characters of Kabbalistic writing. These characters, expressed originally by signs, then comprised in hieroglyphical figures, would, according to M. Moreau de Dammartin, author of a very singular treatise on the origin of alphabetical characters, determine the ancient Magi in the selection of the Tarot figures, which this scholar, like ourselves, recognises as essentially a hieratic and primitive book. Thus, in his opinion, the Chinese *tseu*, the Hebrew *Aleph*, and the Greek *Alpha*, expressed hieroglyphically by the figure of the Juggler, were borrowed from the constellation of the Crane, near the astral Fish of the eastern hemisphere. The Chinese *tcheou*, the Hebrew Beth, and the Latin B, represented by the Empress, are taken from the constellation of the Great Bear, &c. The Kabbalist Gaffarel erected a planisphere where all the constellations form Hebrew letters; but it is to be confessed that the configuration appears often more than arbitrary, and one is at a loss to understand why, on the indication of a single star, Gaffarel traces, for example, a *Daleth* rather than a *Dzain;* four stars again give a *Thau* as well as a *He* or an *Aleph.*

Scholars, moreover, are not agreed on the shape of the letters of the primitive alphabet. The Italian Tarot, having Gothic originals, the recovery of which is much to be desired, corresponds in the arrangement of its figures to the Hebrew alphabet used since the captivity, and called the Assyrian; but fragments of anterior Tarots exist where the disposition is not the same. As nothing should be conjectured in matters of research, we must wait for new and more convincing discoveries to determine our conclusions.

With regard to the alphabet of the stars, we consider it to be variable as the configuration of clouds, which seem to assume all the shapes that imagination can give them. It is the same with star groups as with points in geomancy, and with the card-medleys of modern fortune-telling. They are all pretexts for self-magnetization and instruments to fix and determine natural intuition. Thus, a Kabbalist used to mystical hieroglyphics will perceive signs in the stars which a shepherd will not find there; but, on his side, the shepherd will discern combinations which will escape the Kabbalist. Country folk recognise a rake in the belt and sword of Orion; a Jewish Kabbalist would see in the same constellation, taken as a whole, all the mysteries of Ezekiel, the ten Sephiroth arranged triadwise, a central triangle composed of four stars, then a line of three stars, forming the *jod*, and the two figures united expressing all the mysteries of Bereschit; then four stars, making the wheels of Mercavah, and completing the divine chariot. Looking at it in another way, he would find a well-formed *ghimel* placed above a *jod* within a large *daleth* upside down, a figure representing the conflict between good and evil, with the final triumph of good. In reality, *ghimel* superposed on *jod* is the triad emanating from unity, the divine manifestation of the Word, whilst the inverted *daleth* is the triad composed of the maleficent duad multiplied by itself. The constellation of Orion thus considered would be identical with the figure of St Michael doing battle with the dragon, and the appearance of this sign under this form would be for the Kabbalist an omen of victory and happiness.

The imagination is exalted by a long contemplation of the sky, and then the stars respond to our thoughts. Lines traced mentally from one to the other by the first observers must have supplied men with the earliest notions of geometry. Accordingly as the soul is disturbed or placid, the stars seem scintillating with menaces or sparkling with hope. Heaven is thus the mirror of the human soul, and when we think that we are reading the stars it is in ourselves we read.

Gaffarel,[1] applying the presages of celestial writing to the destinies of empires, declares that the ancients did not vainly represent all signs of evil augury as situated in the northern division of the sky, for in every time calamities have been looked on as coming from the north to spread abroad over the earth by the invasion of the south. For this reason, he says, "the ancients have pictured in the boreal sky a serpent or dragon, near two bears, since those animals are the true symbols of tyranny, pillage, and oppression of all kinds. And, as a fact, go over the annals, and you will see that all the great desolations which have ever taken place came from the north. The Assyrians or Chaldeans, incited by Nebuchadnezzar and Salmanasar, sufficiently proved this truth by the conflagration of the most sumptuous and sacred town and Temple in the universe, and by the entire destruction of a people whom God Himself had taken under His particular protection, and of whom He called Himself specially the Father. And that other Jerusalem, Rome the blessed, has it not often experienced the fury of the evil northern race, when, by the cruelty of Alaric, Genseric, Attila, and other princes of the Goths, Huns, Vandals, &c., she has beheld her altars overthrown, and the towers of her superb buildings made level with the railings? . . . . Most fittingly, therefore, in the secrets of this celestial writing do we read miseries and misfortunes on the northern side, since *à septentrione pandetur omne malum*. Now, the word which we translate *pandetur* means equally *depingetur* and *scribetur*, and the prophecy equally signifies—All the miseries of the world are written in the northern side of the sky."

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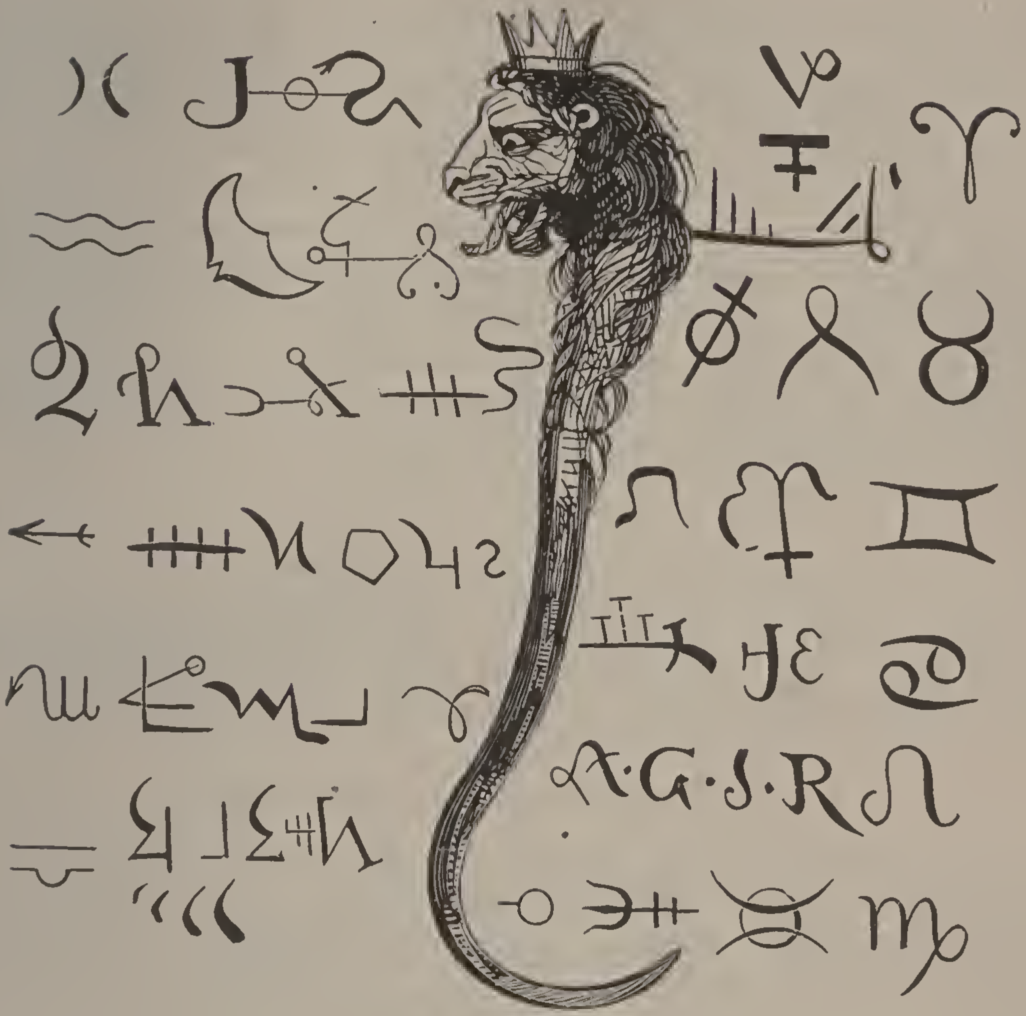
[1] See Note 38.

We have transcribed the whole of this passage because it is not without significance for our own time, when the north is again menacing Europe, but it is also the fate of Boreal frosts to be overcome by the sun, and darkness dissipates itself before the light. Such is our final prophetic message and the secret of the future.

The following is the table of magical characters traced by the old astrologers on the model of the zodiacal constellations; each of these characters represents the name of a good or evil genius. It is well known that the signs of the Zodiac are connected with various celestial influences, and consequently express an annual alternative of good or evil.



The names of the genii signified by the above characters are :—

For Aries, Sataaran and *Sarahiel.*
For Taurus, Bagdal and *Araziel.*
For Gemini, Sagras and *Saraïel.*
For Cancer, Rahdar and *Phakiel.*
For Leo, Sagham and *Seratiel.*
For Virgo, Iadara and *Schaltiel.*
For Libra, Grasgarben and *Hadakiel.*
For Scorpio, Riehol and *Saissaiel.*
For Sagittarius, Vhnori and *Saritaiel.*
For Capricornus, Sagdalon and *Semakiel.*
For Aquarius, Archer and *Ssakmakiel.*
For Pisces, Rasamasa and *Vacabiel.*

The sage who seeks to read the heavens must observe also the doings of the moon, which has a very strong influence in astrology. The moon successively attracts and repels the magnetic fluid of the earth, and thus the ebb and flow of the sea are produced; we must, therefore, well understand its phases and be able to discern its days and hours. The new moon is favourable to the commencement of all magical works; from the first quarter to the full moon its influence is warm; from the full moon to the last quarter it is dry; from the last quarter to the end it is cold.

We give as follows the special characteristics of each of the moon's days, with the twenty-two keys of the Tarot and the seven planetary signs:—

1. *The Juggler or Magus.*

The first day of the moon is that of the creation of the moon itself. This day is consecrated to mental enterprises, and should be propitious to well-timed innovations.

2. *The Female Pope, or Occult Science.*

The second day, the genius of which is Enediel, was the fifth of creation, for the moon was made on the fourth day. The birds and fishes are living hieroglyphics of magical analogies and of the universal dogma of Hermes. The water and the air, which were then filled with the forms of the Word, are elementary figures of the Mercury of the sages, that is, of intelligence and speech. This day is favourable to revelations, initiations, and the great discoveries of science.

3. *The Celestial Mother, or Empress.*

The third day was that of man's creation. So the moon in the Kabbalah is called the MOTHER when it is represented as accompanied by the number three. This day is favourable to generation, and generally to all productions, whether physical or mental.

4. *The Emperor, or Ruler.*

The fourth day is unlucky; it was that of the birth of Cain; but it is favourable to unjust and tyrannical undertakings.

5. *The Pope, or Hierophant.*

The fifth day is fortunate; it was that of the birth of Abel.

6. *The Lover, or Liberty.*

The sixth day is one of pride; it was that of the birth of Lamech, who said to his wives: "I have slain a man to my own hurt, and a stripling to my own bruising. Sevenfold vengeance shall be taken for Cain, but for Lamech seventy times sevenfold." This day is propitious to conspiracies and revolts.

7. *The Chariot.*

The seventh day was that of the birth of Hebron, who gave his name to the first of the holy cities of Israel. A day of religion, prayers, and success.

8. *Justice.*

Murder of Abel. A day of expiation.

9. *The Ancient, or Hermit.*

Birth of Methusaleh. Day of blessing for children.

10. *Ezekiel's Wheel of Fortune.*

Birth of Nebuchadnezzar. Dominion of the animal. Fatal day.

11. *Strength.*

Birth of Noah. Visions on this day are deceiving, but it is one of health and longevity to children born on it.

12. *The Sacrifice.*

Birth of Samuel. Prophetic and Kabbalistic day, favourable to the accomplishment of the *magnum opus*.

13. *Death.*

Day of Canaan's birth. An unlucky day and fatal number.

14. *Angel of Temperance.*

Benediction of Noah. The angel Cassiel of the hierarchy of Uriel governs this day.

15. *Typhon, or the Devil.*

Birth of Ishmael. Day of exile and reprobation.

16. *The Blasted Tower.*

Day of the birth of Jacob and of Esau, and of the predestination of Jacob to Esau's ruin.

17. *The Shooting Star.*

Fire from heaven burns Sodom and Gomorrah. Day of salvation for the good and destruction to the wicked; dangerous if it fall on a Saturday. It is under the dominion of Scorpio.

18. *The Moon.*

Birth of Isaac; wife's triumph. Day of conjugal affection and virtuous hope.

19. *The Sun.*

Birth of Pharaoh. A beneficent or unfortunate day for the great ones of the world, according to the different merits of the great.

20. *The Judgment.*

Birth of Jonah, the instrument of God's judgments. A day propitious to divine revelations.

21. *The World.*

Birth of Saul, earthly royalty. Danger to mind and reason.

22. *Influence of Saturn.*

Birth of Job. A day of trial and sorrow.

23. *Influence of Venus.*

Birth of Benjamin. A day of preference and tenderness.

24. *Influence of Jupiter.*

Birth of Japhet.

25. *Influence of Mercury.*

Tenth Plague of Egypt.

26. *Influence of Mars.*

Deliverance of the Israelites and passage of the Red Sea.

27. *Influence of Diana, or Hecate.*

Splendid Victory gained by Judas Maccabeus.

28. *Influence of the Sun.*

Samson carries away the gates of Gaza. Day of strength and rescue.

29. *The Fool of the Tarot.*

Day of miscarriage and failure in all things.

By means of this rabbinical table, which Jean Belot and others have borrowed from the Hebrew Kabbalists, it will be seen that the old masters concluded *à posteriori* from facts to presumable influences, which is completely within the logic of the secret sciences. It will be seen also how many various meanings are included in the twenty-two Keys which form the universal alphabet of the Tarot, and the truth of our assertions will be supported when we claim that all the secrets of the Kabbalah and magic, all the mysteries of the ancient world, all the science of the patriarchs, all historical traditions of primeval times, are comprised in this hieroglyphical book of Thoth, Enoch, or Cadmus.

A very simple method of finding celestial horoscopes by onomancy is that which we are about to describe; it reconciles Gaffarel with ourselves, and gives results which are most astonishing in their accuracy and depth. Take a blank card, wherein you must cut the name of the person for whom you are consulting; place this card at the end of a tube, which diminishes on the side of the observer's eye and increases towards that of the card; then look through it at the four cardinal points alternately, beginning at the east and ending at the north. Take note of all the stars you see through the letters; then convert the letters into numbers, and with the sum of the addition similarly written down, renew the operation; count how many stars you have; then, adding this number to that of the name, you again cast up, and write the total of the two numbers in Hebrew characters. Renew the operation, and set down separately the stars you have met with; seek next in the celestial planisphere the names of all the stars; classify them according to size and brilliancy, choosing the largest and most brilliant as the polar-star of your astrological operation. Find, lastly, on the Egyptian planisphere (a sufficiently complete copy may be seen in the atlas to Dupuis' larger work) the names and figures of the genii to whom the stars belong, and you will then know what fortunate or unfortunate signs enter into the name of the person, what their influence will be, whether in infancy (which is the name traced at the east), in youth (the name traced at the south), in maturity (the name traced at the west), or in old age (for which the name is traced at the north), or, finally, in the whole life (to which belong the stars entering into the entire number formed by the addition of the letters and stars). This operation is plain, easy, and requires few calculations; it carries us back to the furthest antiquity, and evidently belongs to the primeval magic of the patriarchs, of which we may be convinced by studying the works of Gaffarel and his master, Rabbi Chomer.

This onomantic astrology was that of all the ancient Hebrew Kabbalists, as is proved by the observations preserved by Rabbi Chomer, Rabbi Kapol, Rabbi Abjudan, and other masters. The menaces of the prophets against various empires of the world were based on the characters of the stars found vertically above them in the uniform correspondence between the celestial and terrestrial spheres. Thus, by inscribing in the sky of Greece its Hebrew name, and rendering that into numbers, they found the word Charab, of which the sum is twelve, and it signifies "destroyed, desolated." They concluded that after a cycle of twelve periods Greece would be desolated and destroyed.

Shortly before the conflagration and overthrow of Jerusalem by Nabuzardan, the Kabbalists noticed eleven stars arranged vertically above the Temple after this fashion—

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* *

and they all entered into the word *Hibschich*, written from north to south, which signifies reprobation and abandonment without mercy. The sum of the numbers of the letters is 423, precisely that of the duration of the Temple.

The empires of Persia and Assyria were threatened with destruction by four vertical stars which entered into the letters of the word *Rob*, and the fatal number indicated by these letters was 208 years. Four stars also foretold to the Kabbalistic rabbins of that time the fall and dismemberment of the empire of Alexandria, by their entering into the word *parad*, to divide, its number, 284, indicating the entire period of that kingdom, both in its root and branches.

According to Rabbi Chomer, the destinies of the Ottoman power at Constantinople were fixed and announced beforehand by four stars, which, arranged in the word *caah*, signify to be feeble, sick, and drawing to its end. The stars being more brilliant in the letter *aleph* gave that letter the value of one thousand. The three letters united make 1025, which must be reckoned from the taking of Constantinople by Mahomet II., a computation which promises still some centuries of existence to the enfeebled empire of the Sultans.

The Mane Thecel Phares, which Belshazzar, in his intoxication, beheld written on the wall of his palace by the flicker of the torches, was an onomantic intuition of the same kind as the rabbins. Belshazzar, doubtless initiated by his Hebrew diviners into the reading of the heavens, mechanically and instinctively operated on the lamps of his festival, as he might have done on the stars of the sky. The three words which he formed in his imagination became soon ineffaceable in his eyes, and eclipsed all the glare of his banquet. It was not difficult to predict to a king who surrendered himself to orgies in a besieged town an end like that of Sardanapalus. We have said, and we repeat, in concluding this chapter, that magnetic intuitions alone give value and reality to all

Kabbalistical and astrological calculations, puerile, possibly, and completely arbitrary, if made without inspiration, by cold curiosity, and without a powerful will.

III.—The Book of Hermes or of Thoth.

Among the sacred books of the Christians are two works which the infallible Church never ventures to explain, and does not pretend to understand—the prophecy of Ezekiel, and the Apocalypse—two Kabbalistic claviculæ, doubtless reserved by heaven for the commentaries of magian kings, books which for faithful believers are sealed with seven seals, yet are perfectly clear to the infidel who is an initiate of the occult sciences.

There exists also another book, but this, though in a certain sense it is popular and found everywhere, is of all the most hidden and unknown, because it is the key of all the rest; it is in circulation without being known by the public; where it is, no one expects to discover it, and should anyone divine its existence, he would a thousand times over vainly waste his time if he sought it under any but one form. This book, more ancient perhaps than that of Enoch, has never been translated, and it exists only in primitive characters, on single leaves, like the tablets of antiquity. A distinguished scholar has revealed, though no one appears to have noticed it, not exactly its secret but its antiquity and extraordinary preservation: another scholar, though of a genius more fantastic than judicious, passed thirty years in the study of this book, and has barely divined its importance. It is, in truth, a monumental and phenomenal work, strong and simple as the architecture of the Pyramids, and durable, therefore, as are those; a book which epitomizes all sciences, while its infinite combinations can solve all problems; a book which speaks by evoking thought, the inspirer and controller of all possible conceptions, the masterpiece perhaps of the human mind, and undoubtedly one of the finest things which antiquity has bequeathed to us, a universal *clavicula*, the name of which was understood and explained by the learned *illuminé*, William Postel; a unique text, of which the first characters alone ravished into ecstasy the devotional spirit of

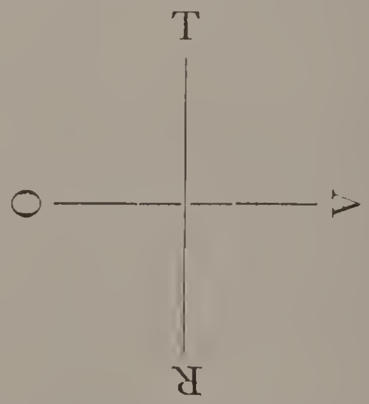
Saint Martin, and might have restored reason to the sublime and unfortunate Swedenborg.

The universal key of magical arts is the key of all ancient religious dogmas, the key of the Kabbalah and the Bible, the primitive source of divine and human tradition, the clavicula of Solomon. Now, this clavicula or little key, looked on as lost for centuries, has been recovered by us, and we have been enabled to open the sepulchres of the elder world, to make the dead speak, to behold the monuments of the past in all their splendour, to understand all the enigmas of the past, and penetrate into every sanctuary. The use of this key was, among the ancients, permitted only to the high priests, and its secret was confided to the flower of the initiates alone. This key consisted of a hieroglyphical and numeral alphabet, giving expression to a series of universal and absolute ideas by means of characters and numbers; then came a scale of ten numbers multiplied by four symbols and bound together by twelve figures, representing the twelve signs of the zodiac, plus four genii, those of the four cardinal points.

The symbolic tetrad, represented in the mysteries of Memphis and Thebes by the four forms of the sphinx, the man, the eagle, the bull, and the lion, corresponded with the four elements of the old world—water being signified by the chalice which the man or aquarius holds; air by the circle or nimbus which surrounds the head of the celestial eagle; fire by the wood which feeds it, by the tree which the heat of the sun and earth fructifies, and lastly by the sceptre of royalty, of which the lion is the emblem; earth by the sword of Mithra, who annually immolates the sacred bull and pours out with its blood the sap which swells in all the fruits of the earth.

Now, these four signs, with their analogies, are the explanation of the one word hidden in every sanctuary, of that word which the bacchantes seemed to divine, when, during the celebration of the feasts of Iacchos, they were exalted into delirium for the glory of IO EVOHE! What then was meant by this mysterious word? It was the name of the four primitive letters of the mother tongue: the JOD, symbol of the vine-stock or paternal sceptre of Noah; the HE, symbol of the chalice of libations; the VAU, which joins the preceding signs, and was represented in India by the great and mysterious lingam. Such, in the divine word, was the three-fold sign of the triad; then the maternal letter appeared a second time to express the fecundity of nature and woman, to formulate also the dogma of universal and progressive analogies, descending from causes to effects and remounting from effects to causes. The sacred word, moreover, was not pronounced; it was spelt and read off in four words, which are the four sacred words: JOD HE VAU HE.

In the sixteenth century, a man of exalted faith and wide erudition had discovered the key of all religious mysteries, and published a small work: *Clavis Absconditorum à Constitutione Mundi*, "The Key of Things kept Secret from the Foundation of the World." This man was an illuminated Hebraist and Kabbalist, named William Postel.[1] He believed that he had found the true signification of the Tetragram in a hieroglyphic book anterior to the Bible, and termed by him the Genesis of Enoch, doubtless to conceal its real name from the uninitiated; for on the ring of his symbolic key, the representation of which he gives as an occult explanation of his singular work, he thus traces his mysterious tetrad:—



forming in this manner a word which, read from left to right, beginning at the bottom, makes ROTA, by beginning at the top, makes TARO, and even TAROT, if the initial letter be repeated to mark the circle more distinctly, and read from right to left, as Hebrew should be read, makes Tora, the sacramental name which the Jews give to their sacred book.

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[1] He was born in the Diocese of Avranches and was so precocious that he was made *maître d'école* at the age of fourteen. He visited the far East, and died in 1581, being ninety-six years old. He was persuaded that the King of France was destined to universal monarchy as the lineal descendant of Noah's eldest son.

Let us compare with this enigma of Postel the erudite observations made by Court de Gebelin, in the sixth volume of his *Monde Primitif*, concerning a book of the ancient Egyptians, which has come down to our own times under the futile pretext of a game of cards: let us examine the mysterious figures of these cards, of which the first twenty-two are evidently a hieroglyphic alphabet, where symbols are explained by numbers, while the entire game is divided into four tens, each accompanied by four figures with four colours and four different symbols, and we shall have the right to ask if the Tarot of the Bohemians be not the Genesis of Enoch, the Taro, Rota, or Tora of William Postel, and his initiates the true Hebrew Kabbalists! If in this state of doubt we penetrate the learned obscurities of the Zohar, the great sacred book of the supreme Kabbalah, our conjectures will soon change into certitude when we learn that the Jod, the tenth and principal letter of the Hebrew alphabet, has been always regarded by initiated Kabbalists as the sign of the First Cause, represented by the Egyptian phallus and by the rod of Moses; that the He, the second letter of the name of יהוה and the fifth of the alphabet, signifies the passive and demonstrative form of the active principle, and corresponds to the cteïs of ancient sacred hieroglyphs; that the Vau, the third letter of the Tetragram, and the sixth of the alphabet, signifies crook, entanglement, attraction, and corresponds to the hieroglyphic signs of the cross, the sword, and the lingam, as we have before said; finally, that the He, repeated at the end of the Tetragram, possibly represented the circle which would result from the superposition of two cups, one upright, the other inverted. We have then the key of the denary symbols of the Tarot, the first of which represents a blossoming rod, the second a royal chalice, the third a sword piercing a crown, and the fourth a circle enclosing a lotos flower.

It remains for us, in order to be fully initiated into the mysteries of the Genesis of Postel, to thoroughly understand the series of absolute theological and philosophical ideas which the ancients attached to the ten first numbers. Here Pythagoras is in agreement with the depositaries of the secret of Moses, for they have all drawn from the same fountain; and we have seen that in the tetrad the secret signs of the supreme Kabbalah express precisely the same doctrine as the hieroglyphs of Egypt and the sacred symbols of India. The phallus, the cteïs, the lingam of life, the sceptre of Osiris, the cup or flower of Isis, the lingam of Horus and the cycle of Hermes, Aaron's blossoming rod, the patera which contains the manna, the sacrificial sword and the dish for offerings, the pontifical staff, the eucharistic chalice, the Cross and the Divine Host, all religious signs, correspond to the four hieroglyphic symbols of the Tarot, which are the hieratic explanation of the four letters of the great and Divine Tetragram.

What most attracted the attention of Court de Gebelin when he discovered the Tarot, were the hieroglyphs of the twenty-first card, entitled the World. This card, which is no other than the identical key of William Postel, represents Truth naked and victorious in the centre of a crown which is divided into four parts by four lotus flowers. At the four corners of the card are seen the four emblematic animals which are the analysis of the sphinx, which St John borrowed from the prophet Ezekiel, as Ezekiel himself had borrowed them from the bucephalous or other sphinxes of Egypt and Assyria. These four figures, which a tradition, incomprehensible to the Church herself, still gives as the attributes of our four evangelists, represent the four elementary forms of the Kabbalah, the four seasons, the four metals, and lastly the four mysterious letters of the Jewish TORA, of Ezekiel's wheel, ROTA, and of the TAROT which, according to Postel, is the key of things hidden from the beginning of the world. It must be also remarked that the word Tarot is composed of the sacred letters of the monogram of Constantine—a Greek P crossed by a T between the Alpha and the Omega, which signify the beginning and the end. Disposed in this manner, it is a word analogous to the INRI of the Freemasons, wherein the two I's express equally the beginning and the end, since in the Kabbalah the Iod and all its derivations are symbolic of the phallus and of creation; the beginning and the end, expressed thus by the same letter, give the notion of the eternal evolution of the divine cycle, and therein the INRI is more profound, and belongs to a higher grade of initiation than the Tarot.

If we compare the hieroglyphic form of the Cross in the primitive Church with these discoveries, we shall be struck by many additional analogies. The first Christians usually composed the Cross from the four segments of the circle. I have seen one with ten branches issuing from one another, and four rivers at its root; a copy may be found in the Latin work of Bosius on the triumph of the Cross. The first crosses were without Christ, and sometimes bore a dove with the inscription, INRI, to suggest that there is a concealed sense in this inscription, and that it is the province of the Holy Spirit to make us understand it. The four Kabbalistic animals are also frequently found at the four arms of the Cross, which thus becomes a philosophical emblem of the tetrad.

Those who doubt what we advance here may consult the Gnostic yet orthodox writings attributed to St Dionysius the Areopagite, and those of St Irenæus, Synesius, and Clement of Alexandria. But without leaving the canon of the New Testament, they will find in the Apocalypse an ample magical and kabbalistical clavicula, which appears to have been devised according to the numbers, symbols, and hieroglyphic figures of the Tarot. There, in fact, we find the sceptres, chalices, swords, and crowns, disposed by determined numbers and corresponding to each other by means of the denary and sacred septenary; there we find the four kings of the four quarters of the world, and the four horsemen which figure in our ordinary cards; we find the winged woman, and the Logos in kingly garments, afterwards in pontifical costume with several diadems on His tiara. Finally, the Apocalyptic key, which is the vision of Heaven, is identical with the number twenty-one of the Tarot, and reveals to us a throne surrounded by a double rainbow, and at the four corners of this crown the four sacramental animals of the Kabbalah. These coincidences are, at least, very curious, and afford much food for thought.

Enraptured by his discovery, Postel naïvely imagined that he possessed the bond of universal religious concord, and the future tranquillity of the world. It was at this period that he wrote his *Traité de la Concord Universelle*, his book on the *Raisons d'être du Saint Esprit*, and that he dedicated to the fathers of the Council of Trent, then assembled, the *Clavis absconditorum à constitutione Mundi.* The epistle he addresses them is curious :—he poses frankly as a prophet, and declares to the bishops and doctors that their anathemas are unseasonable, since all men must ultimately be saved, this being the consequence he draws from the unity and perpetuity of analogical and rational revelation in the world.

The fathers of the council did not even do him the honour of chastising him. His book and letter were looked on as the productions of a madman and remained unanswered ; but a little later on, having advanced some propositions on the redemption of the human race which appeared to be heterodox, he was shut up in a monastery, wherein he died in the conviction that he should rise again to explain to men his great discovery of the keys of the occult world and the mysteries of the Tetragram ; for it seemed to him impossible that such a revelation could be wholly lost to posterity.

The erudite Gaffarel had no doubt that the Theraphim of the Hebrews, by means of which they consulted the Urim and Thummim, were the figures of the four Kabbalistic animals, the symbols of which were summarized, as we shall presently show, by the sphinxes or cherubim of the Ark. But he cites in connection with the usurped Theraphim of Michas, a curious passage of Philo, which is an entire revelation on the ancient and sacerdotal origin of our Tarots. Gaffarel expresses himself as follows : "He (Philo the Jew) says, speaking of the history concealed in the before-mentioned chapter of Judges, that Michas made of fine gold and silver three figures of young boys and three young calves, in addition to a lion, an eagle, a dragon, and a dove, in such a manner that if any one sought him to learn a secret concerning his wife, he interrogated by the dove ; if touching his children, by the young boy ; if for wealth, by the eagle ; if for power or authority, by the lion ; if for fecundity, by the cherub or calf ; if for length of days, by the dragon." This revelation of Philo, though treated lightly by Gaffarel, is of palmary importance to us. Here, in fact, we have the key of the tetrad, the figures of the four symbolic animals in the twenty-first key of the Tarot, or the third septenary, thus repeating and epitomizing all the symbolism expressed by the three superposed septenaries; next the antagonism of colours signified by the dove and the dragon; then the circle or ROTA, formed by the dragon or serpent to express longevity; finally, the Kabbalistic divination of the complete Tarot, as it was afterwards practised by the Egyptian Bohemians, whose secrets were imperfectly divined and recovered by Etteilla.

We find in the Bible that the high priests consulted the Lord on the golden table of the holy Ark, between the cherubim, or bull-head and eagle-winged sphinxes, and that they consulted by means of the Theraphim, by the Urim, the Thummim, and the Ephod. The Ephod, as we know, was a magic square of twelve numbers and twelve words graven on precious stones. The word *Theraphim* in Hebrew means hieroglyphs or symbolical signs; the Urim and Thummim were the above and below, the east and west, the yea and nay, and these signs corresponded to the two columns of the Temple, Jakin and Bohas. When, therefore, the high priest wished to elicit an oracle, he drew by lot the Theraphim, or golden plates which bore the images of the four sacred words, and placed them in threes round the breastplate or Ephod, between the Urim and Thummim, that is, between the two onyxes which served as the clasps to the chains of the Ephod. The right onyx signified Gedulah, or mercy and magnificence, the left corresponded to Geburah, and signified justice and wrath; and if, for example, the sign of the lion was found near the stone where the name of the tribe of Judah was engraved, on the left side, the high priest would interpret the oracle thus: "The rod of the Lord is provoked against Judah." If the Theraphim represented the man, or the chalice, and were also found on the left, near the stone of Benjamin, the high priest would read: "The mercy of the Lord is wearied by the offences of Benjamin, which outrage Him in His love. For this reason will He pour forth on him the chalice of His indignation, &c." When the sovereign priesthood ceased in Israel; when all the oracles of the world were silenced in the presence of the Word made flesh and speaking by the mouth of the most popular and the mildest of sages; when the ark was lost, the sanctuary profaned, and the Temple destroyed, the mysteries of the Ephod and the Theraphim, no longer traced on gold and precious stones, were written, or rather drawn, by some erudite Kabbalists on ivory, on parchment, on silvered or gilt copper, then, lastly, on simple cards, which were always suspected by the official Church as containing a dangerous key to her mysteries. Thence have come those Tarots the antiquity of which, revealed to the learned Court de Gebelin by the science of numbers and hieroglyphics itself, so much exercised at a later period the questionable perspicacity but persevering investigation of Etteilla.

Etteilla or Alliette, an *illuminé* hair-dresser, exclusively engrossed by his divinatory system, and the emolument he could derive from it, neither proficient in his own language nor even in orthography, pretended to reform, and thus attribute to himself, the Book of Thoth. On the Tarot which he published, which has become very scarce, we find the following naïve advertisement: "Etteilla, professor of Algebra, reformer of Cartomancy, and correctors (*sic*) of the modern *inaccuracies* of the ancient Book of Thoth, lives in the Rue de l'Oseille, No. 48 à Paris." Etteilla would have certainly done wisely not to have corrected the *inaccuracies* of which he speaks; his works have caused the ancient book discovered by Court de Gebelin to descend into the region of common magic and fortune-telling. He proves nothing who tries to prove too much, says an axiom of logic; of this Etteilla is another example, but his efforts, nevertheless, led him to a certain acquaintance with the Kabbalah, as may be seen in some rare passages of his unreadable works.

The true initiates, contemporaries of Etteilla, the Rosicrucians, for example, and the Martinists, who were in possession of the real Tarot, as is proved by a book of St Martin, where the divisions are those of the Tarot, and the following passage written by an enemy of the Rosicrucians: "They claim to possess a volume wherein they can learn all that is to be found in other books which now are or indeed can ever come into existence. This volume is their own reason, in which they find the prototype of all that subsists by their facility in analyzing, summarizing, and creating a kind of intellectual world and of all possible beings. See the philosophical, theosophical, and microcosmic cards"—("Conspiracy against the Catholic Religion and against Crowned Heads," by the author of "The Veil raised for the Curious." Paris, Crapard, 1792)—the true initiates, we repeat, who included the secret of the Tarot among their greatest mysteries, were far from protesting against the errors of Etteilla, and left him to re-veil, not reveal, the arcanum of the veritable claviculæ of Solomon. So is it not without profound astonishment that we have recovered intact and unknown this key of all the doctrines and all the philosophies of the elder world. I speak of it as a key, and such it truly is, having the circle of four decades for its ring, and for its trunk or body the scale of twenty-two characters, then the three degrees of the triad for its wards, as Postel understood and represented it in his "Key of things kept Secret from the Foundation of the World."

Without the Tarot, the magic of the ancients is to us a sealed book, and it is impossible to penetrate any of the great mysteries of the Kabbalah. It is, in fact, the hieroglyphic book of the thirty-two Kabbalistic paths, and its summary explanation is found in the Sepher Jetzirah, a work attributed to the patriarch Abraham. It only provides the interpretation of the magic squares of Agrippa and Paracelsus, as we may prove by forming these same squares with the keys of the Tarot, and by reading the hieroglyphs which will thus be found collected.

The seven magical squares of the planetary genii are, according to Paracelsus, as follows:—

Saturn.

2	9	4
7	5	3
6	1	8

Jupiter.

6	12	12	10
5	10	11	11
9	6	7	12
14	6	4	1

34 34 34 34

Mars.

14	10	22	22	18
20	12	7	20	2
8	17	9	9	8
12	3	9	5	26
11	23	8	6	11

The Sun.

9	22	1	32	25	19
7	11	27	18	8	3
19	14	16	15	23	24
18	20	22	21	17	13
22	29	10	19	26	12
36	5	35	6	12	13

Venus.

22	47	18	41	0	35	8
25	23	47	17	42	11	29
10	6	14	9	18	36	12
3	31	16	25	43	19	37
38	14	32	31	26	44	20
21	39	8	33	22	27	45
46	15	40	19	24	03	27

Mercury.

8	52	39	5	24	61	66	11
49	15	14	52	52	12	10	56
41	43	22	14	45	19	18	48
33	34	35	29	20	38	39	25
40	6	27	59	31	30	31	33
17	47	55	28	25	43	42	24
9	51	53	12	13	51	00	16
64	12	15	61	61	6	7	47

The Moon.

37	70	29	70	21	62	12	14	41
16	28	70	30	71	12	53	14	46
47	20	11	7	31	72	22	35	15
16	48	68	40	81	32	62	25	56
57	17	49	29	7	66	33	65	25
26	58	40	56	31	42	74	34	66
53	27	59	10	51	2	41	75	35
36	68	19	60	11	65	43	44	76
77	28	20	69	61	12	25	60	5

365

By adding up each column of these squares, the characteristic number of the planet is invariably obtained, and by finding the explanation of this number among the hieroglyphs of the Tarot, the significance of all those figures, whether triangular, square, or transverse, which are formed by the numbers, may be obtained. The result will be a complete and profound knowledge of all the allegories and all the mysteries concealed by the ancients under the symbol of each planet, or rather of each personification of their influences, whether celestial or human, on all the events of life.

The religious and Kabbalistical key of the Tarot will be now given in technical verses after the fashion of the ancient lawgivers.

1. א. All things announce a conscious, active cause,
2. ב. Vivific Oneness based on number's laws ;
3. ג. Who all containing is by nought confined,
4. ד. And all preceding hath no bound assign'd.
5. ה. This only Lord should man adore alone,
6. ו. Who doth true doctrine to pure hearts make known.
7. ז. But acts of faith require a single chief,
8. ח. Whence we proclaim one altar, law, belief ;
9. ט. The changeless God will never change their base.
10. י. He rules our days and dooms through every phase.
11. כ. His mercy's wealth, which vice to nought will bring.
12. ל. His people promises a future King.
13. מ. The tomb's a path which to new worlds ascends,
And life through all subsists, death only ends.

Pure, sacred, steadfast truths we here repeat
The venerated numbers thus complete !

14. נ. The angel blest doth calm and moderate,
15. כ. The evil is the fiend of pride and hate.
16. ע. God doth the lightning and the fire subdue ;
17. פ. He rules the dewy eve and evening dew ;
18. צ. The watchful moon He sets to guard our heights,
19. ק. His sun's the source of life's renewed delights.
20. ר. His breath revivifies the dust of graves.
0
or ש. Where crowds descend who are of lust the slaves ;
21.
21
or ת. The mercy-seat He covers with His crown,
22. And on the cherubs pours His glory down.

By means of this purely dogmatic explanation the figures of the Kabbalistic alphabet of the Tarot will be already understood, but a table of its variations, according to divers Kabbalistic Jews, may also be added.

1. *Aleph. Being, spirit, man or god ; the intelligible object ; unity, the mother of numbers ; the primitive substance.*

All these ideas are hieroglyphically expressed by the figure of the JUGGLER, who, in other words, represents the active principle in the oneness of divine and human autocracy. His body and arms form the letter א, the prototype of sacred letters; he wears a nimbus about his head in the form of ∞, the symbol of life and the universal spirit; in front of him there are swords, cups, and pantacles, and he lifts the miraculous rod towards heaven. He has a juvenile aspect and curly hair, like Apollo or Mercury; he has a smile of assurance on his lips, and the glance of intelligence in his eyes.

2 *Beth. The house of God and of man, the sanctuary, the law, the gnosis, the Kabbalah, the occult church, the duad, woman, the mother.*

Hieroglyph of the Tarot, vulgarly called the Female Pope, POPE JOAN; a woman crowned with a tiara, with the horns of the moon or Isis, the head surrounded by a veil, the solar cross on her breast, and supporting on her knees an open book, which she partly conceals beneath her mantle.

The author of a pretended history of Pope Joan has discovered and adapted to his thesis, for good or for bad, two curious and ancient figures of the female pope or sovereign priestess of the Tarot, who is endowed in them with all the attributes of Isis; in the one she holds and caresses her son Horus, in the other she has long and flowing hair. She is seated between the two columns of the duad, wears a sun with four rays on her breast, sets one hand on a book, and makes with the other the sign of sacerdotal esoterism, *i.e.*, she opens only three fingers, keeping the rest clasped to signify mystery; the veil is behind her head, and on either side of her seat there is a sea whereon the flowers of the lotus are blooming. I deeply commiserate the unfortunate scholar who declines to see anything in this time-honoured symbol but a monumental portrait of his so-called Pope Joan.

In other Tarots the duad is symbolized by the Greek Juno, with one hand elevated towards heaven and one pointing to the earth, as if formulating by this gesture the unique and dualistic dogma which is the base of magic, and opens the marvellous symbols of the Hermetic Emerald Table.

3. *Ghimel. The Word, the triad, plenitude, fruitfulness, nature, generation in the three worlds, the Mercury of the Sages.*

Symbol, THE EMPRESS, a winged woman, crowned, seated, and bearing on the top of her sceptre the globe of the world; she has the eagle, image of life and the soul, as her sign. This figure is the Greek Venus-Urania, which was represented by St John in his Apocalypse as the woman clothed with the sun, crowned with twelve stars, and having the moon beneath her feet. It is the mystical quintessence of the triad, spirituality, immortality, the Queen of Heaven.

4. *Daleth. The door of government among the Easterns, initiation, the Tetragram, the tetrad, the philosophical cross, the cubic stone, or the base thereof.*

Hieroglyph, THE EMPEROR, a sovereign whose body represents a right-angled triangle, and the legs a cross, the image of the Athanor of the philosophers.

5. *He. Indication, demonstration, instruction, law, symbolism, philosophy, the woman, religion, the diabolical or angelical pentagram.*

Hieroglyph, THE POPE, or supreme hierophant. In the more modern Tarots this sign is replaced by the image of Jupiter. The grand hierophant seated between the two columns of Hermes and Solomon makes the sign of esoterism, and supports himself on a cross with three horizontals of triangular form. Before him are two inferior ministers on their knees, so that having above him the capitols of the two columns, and below him the two heads of his ministers, he is the centre of the quinary, and represents the divine Pentagram, of which he affords the complete significance. In effect, the pillars are necessity, or law, the heads liberty, or action. From each pillar to each head a line may be drawn, and two lines from each pillar to each of the two heads. Thus will be obtained a square divided by a cross into four triangles, and in the centre of this cross will be the supreme hierophant, we had almost said like the garden spider in the centre of its web, if such a comparison were appropriate to the things of truth, glory, and light.

6. *Vau. Concatenation, interlacement, lingam, the shaft of Eros, entanglement, union, embrace, strife, labour, antagonism, combination, equilibrium, the week of creation.*

Hieroglyph, man between vice and virtue. Above him beams the Sun of Truth, and in this sun is Love bending his bow and threatening vice with the shaft. In the order of the ten Sephiroth, this symbol corresponds to Tiphereth, that is, to idealism and beauty. The number six represents the antagonism of the two triads, that is, of absolute negation and absolute affirmation; it is, consequently, the number of labour and liberty; and for this reason it corresponds to moral beauty and glory.

7. *Dzain. Weapon, sword, cherub's sword of fire, sacred septenary, triumph, royalty, priesthood, spirit and form, the three powers of the triad aud their four relations.*

Hieroglyph, a cubic chariot with four pillars, and an azure and starry drapery. Within the chariot, and between the four pillars, a victor crowned with a circle, from which rise and radiate three golden pentagrams. The victor has three superposed squares on his cuirass; he has the Urim and Thummim of the sovereign sacrificer on his shoulders, represented by the two crescents of the moon in Gedulah and Geburah; he holds in his hand a sceptre surmounted by a globe, a square, and a triangle; his attitude is proud and calm. To the chariot is harnessed a double sphinx, that is to say, two sphinxes joined at the buttocks; one of them turns his head, so that they look in the same direction. The one turning his head is black, the other is white. On the square which forms the front of the chariot there is the winged disc of the Egyptians surmounting the lingam of India. This symbol is perhaps the most beautiful and complete of all those which compose the clavicula of the Tarot.

8. *Cheth. Balance, attraction and repulsion, life, terror, promise, and menace, the tetragram with its reflection, the double stauros, the tetrad multiplied by the duad.*

Hieroglyph, JUSTICE, with sword and balance.

9. *Teth. Good, hatred of evil, morality, wisdom, initiation.*

Hieroglyph, a sage supported on his staff and holding a lamp in front of him; he is wholly enveloped in his mantle. His inscription is THE HERMIT OR CAPUCHIN, because of his oriental hood; but his real name is PRUDENCE, and he completes thus the four cardinal virtues which appeared imperfect to Court de Gebelin and Etteilla.

10. *Jod. Cause, manifestation, praise, manly honour, phallus, virile fecundity, the paternal sceptre, Malchut, the Kingdom of God, the visible universe, the natural principle of supernatural things.*

Hieroglyph, THE WHEEL OF FORTUNE, that is, the cosmic wheel of Ezekiel, with a Hermanubis ascending on the right, a Typhon descending on the left, a Sphinx equilibrating both, and holding a sword in its lion-like claws. This admirable symbol was disfigured by Etteilla, who replaced Typhon by a man, Hermanubis by a mouse, and the Sphinx by an ape, an allegory in all respects worthy of the Kabbalah of Etteilla.

11. *Caph. The hand in the act of grasping and holding, synthetic unity, perfect man, virility, age of reason.*

Hieroglyph, STRENGTH, a woman crowned with the vital ∞, closing calmly and without effort the jaws of a raging lion.

12. *Lamed. Example, teaching, public lesson, accomplishment, sacrifice, spirit emancipated from matter.*

A man hanging by one foot and his hands tied behind his back, so that his body forms a triangle with inverted point, and his legs a cross above the triangle. The gibbet has the shape of a Hebrew Tau; the two trees which support it have each of them six lopped branches. The cross, superposed on an inverted triangle, is an alchemical symbol known to all adepts, and represents the accomplishment of the *magnum opus.* This personage who is thus hanging is therefore the adept, bound by his engagements, and with his feet turned towards heaven, signifying spiritualization; it is also the antique Prometheus, expiating by an immortal agony the penalty of his glorious theft. It is vulgarly the traitor Judas, and his execution menaces those who reveal the Great Arcanum.

13. *Mem. The firmament of Jupiter and Mars, domination and power, new birth, creation, and destruction, immortality through change, transmutation.*

Hieroglyph, DEATH, reaping crowned heads in a pasture where men are growing.

14. *Nun. The firmament of the sun, temperatures, seasons, motion, revolutions of life, which is ever new and ever the same, harmony of composites, forms tempered by equilibrium.*

Hieroglyph, TEMPERANCE, an angel, bearing the sign of the sun on her forehead, and the square and triangle on her bosom, pours from one ewer into another the two essences which compose the elixir of life.

15. *Samech. The firmament of Mercury, occult science, magic, commerce, eloquence, mystery, moral strength, the astral serpent, physical life, perpetual motion, the great magic agent.*

Hieroglyph, THE DEVIL, the goat of Mendes, or the Baphomet of the Templars, with all his pantheistic attributes.

This is the only hieroglyph which Etteilla perfectly understood and properly interpreted.

16. *Ayin. The firmament of the Moon, deteriorations, subversions, changes, weaknesses, destruction by antagonism.*

Hieroglyph, a tower struck by lightning, probably that of Babel. Two individuals, doubtless Nimrod and his false prophet, or minister, are precipited from top to bottom of the ruins. One of them in his fall represents perfectly the letter ע, ayin.

17. *Phe. The firmament of the Soul, outpouring of thought, moral influence of the idea on forms, immortality, nature one and deathless in diversity, eternal fruitfulness.*

Hieroglyph, THE BURNING STAR and eternal youth, an admirable allegory:—A naked woman, who represents at once Truth, Nature, and Wisdom unveiled, inclines two urns towards the earth, and pours out fire and water thereon; above her head glitters the Septenary, circling round an eight-pointed star, that of Venus—symbol of peace and love; the plants of earth flourish round the woman, and on one has alighted the butterfly of Psyche, emblem of the soul, replaced in some copies of the sacred book by a bird, a more Egyptian and probably more ancient symbol. This figure is analogous to many Hermetic symbols, and has its correspondence with the Burning Star of Masonic initiates, which gives expression to most of the mysteries of the secret Rosicrucian doctrine.

18. *Tsade. The elements, the visible world, reflected light, material forms, symbolism, mysteries, esotericism, doctrine, hierarchic distribution of the light of occultism.*

Hieroglyph, THE MOON, dew falling, a crab in the water, rising towards the earth, a dog and a wolf tied to the foot of two towers and barking at the moon, a path lost in the distance, and sprinkled with drops of blood.

19. *Quoph. Compounds, the head, the Apex, the Prince of Heaven, the true light, truth, the Holy City, Philosophical Gold.*

Hieroglyph, a radiant Sun, and two naked children joining hands in a fortified enclosure. In other Tarots, it is a spinner unwinding destinies; in others, again, a naked child mounted on a white horse, and displaying a scarlet standard.

20. *Resch. The vegetative, the generative power of the earth, the Great Arcanum of eternal life.*

Hieroglyph, The Judgment. A genius sounds a trumpet, and the dead rise from their graves. These dead people, thus brought back to life, are a man, a woman, and a child—the triad of human life.

21. *Schin. The sensitive, flesh, fatality, blindness, matter left to itself, eternal life.*

Hieroglyph, The Fool. A man in fool's dress wandering aimlessly, burdened with a wallet carried behind him, and doubtless full of his follies and vices. His disordered clothes reveal that which should be concealed, and he is attacked by a tiger without knowing how to avoid it or defend himself.

22. *Thau. The microcosmos, the Absolute, the universal synthesis, and the universal science.*

Hieroglyph, Kether, or the Kabbalistic Crown, between the four mysterious animals; in the midst of the Crown is Truth, holding a magic wand in each hand.[1]

Such are the twenty-two keys of the Tarot which explain all its numbers. Thus, the juggler, or key of the unities, explains the four aces with their quadruple progressive signification in the three worlds and in the First Cause. Thus, the ace of deniers or of the circle, is the soul of the world; the ace of swords is militant intelligence: the ace of cups is loving intelligence; the ace of clubs is creative intelligence.

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[1] See Note 39.

They are also the principles of motion, progress, productiveness, and virility. Each number multiplied by a key gives another number, which, explained in its turn by the keys, completes the philosophical and religious revelation contained in every sign. As each of the fifty-six cards can be multiplied by the twenty-two keys in turn, a series of combinations results which gives all the most astonishing consequences of revelation and of light. It is a truly philosophical machine which prevents the mind from going astray, even while leaving it its own initiative and freedom ; it is mathematics in their application to the absolute, the alliance of the real and the ideal, a lottery of thoughts, all of which are rigorously exact, like numbers ; in fine, it is perhaps at once the simplest and grandest thing ever conceived by human genius.

If we now take a Tarot and join by fours all the cards comprising the Wheel or ROTA of William Postel, if we place the four aces, the four duads, &c., together, we shall have ten packets of cards providing the hieroglyphical explanation of the triangle of the Divine Names on the scale of the denary which we give on page 286. They may be then read off as follows, comparing each number with its corresponding Sephiroth.

יהוה

Four letters of the name all names combining—

1. Keter. The four aces.

See on God's crown four mystic gems are shining !

2. Chocmah. The four twos.

His wisdom's fount a four-fold stream diffuses.

3. Binah. The four threes.

His intellect its four-fold proof produces.

4. Chesed. The four fours.

Four bounties ever from His mercy rise.

5. Geburah. The four fives.

Four times His rigour will four faults chastise.

6. Tiphereth. The four sixes.
His beauty is revealed by four pure rays.

7. Netsah. The four sevens.
As oft His conquest in our songs we praise.

8. Hod. The four eights.
Four times He triumphs in His life eternal.

9. Jesod. The four nines.
Foundations four support His throne supernal.

10. Malchut. The four tens.
Four times the same His single realm declare,
Like to the gems that star His crown of glory rare!

By this simple arrangement the Kabbalistic sense of each plate may be seen. Thus, for example, the five of clubs signifies rigorously the Geburah of Jod, that is, the justice of the Creator and the wrath of man; the seven of cups the victory of mercy, or the triumph of woman; the eight of swords signifies conflict or eternal equilibrium; and so on for the rest. We may thus understand how the ancient pontiffs made use of it to elicit oracles; the plates, drawn by lot, always gave a new Kabbalistic sense rigorously exact in its combination, which alone was fortuitous; and as the faith of the ancients attributed nothing to chance, they read the responses of Providence in the Tarot, which were called by the Hebrews Theraph or Theraphim, as was perceived first of all by the erudite Gaffarel, one of the accredited magicians of the Cardinal de Richelieu.

As to the trump cards they may be explained by a final couplet:—

King, Queen, Knight, Knave.
The bridegroom, youth, and child, then all the human race—
Thy path by these degrees back to the One retrace.

The ten Sephiroth and twenty-two Tarots form what the Kabbalists call the thirty-two paths of the absolute science.

The method of reading the hieroglyphs of the Tarot is to arrange them either in a square or triangle, placing the even numbers in opposition and conciliating them with the uneven. Four signs always express the absolute in any order whatsoever, and are interpreted by a fifth. Thus the solution of all magical questions is that of the Pentagram, and all antinomies are explained by harmonious unity.

So disposed, the Tarot is a veritable oracle, and answers all possible questions with more clearness and accuracy than the Android of Albertus Magnus; so that a prisoner devoid of books, had he only a Tarot of which he knew how to make use, could, in a few years, acquire a universal science, and converse with an unequalled doctrine and inexhaustible eloquence. This wheel, in fact, is the true key of the oratorical art, and of the great art of Raymond Lully; it is the true secret of the transmutation of darkness into light; it is the first and most important of all the arcana of the *magnum opus*. By means of this universal key of symbolism all the allegories of India, Egypt, and Judea are made intelligible; the Apocalypse of St John is a Kabbalistic book, the sense of which is exactly indicated by the figures and numbers of the Urim, Thummim, Theraphim, and Ephod, all summarized and completed by the Tarot; the sanctuaries of eld are no longer full of mysteries, and the signification of the objects of the Hebrew cultus may for the first time be understood. As a fact, who does not recognise in the golden table, crowned and supported by cherubim, which covered the ark of the covenant and served as the propitiatory, the same symbols as in the twenty-first key of the Tarot? The ark was a hieroglyphical synthesis of the whole Kabbalistic doctrine; it contained the Jod, or blossoming staff, of Aaron; the He, or cup, the gomor, which held the manna; the two tables of the law, a symbol analogous to that of the sword of justice; and the manna contained in the gomor, four objects which wonderfully interpret the letters of the divine Tetragram.

We have ourselves discovered, in a sufficiently extraordinary manner, a sixteenth-century medal, which is a key to the Tarot. We scarcely know whether we should confess that this medal, and the place where it was to be found, were shewn to us in a dream by the divine Paracelsus; however this may be, the medal is in our possession. On one side it represents the juggler, in a German costume of the period, holding his girdle in one hand, and the Pentagram in the other. On the table in front of him, between an open book and a clasped purse, he has ten deniers or talismans arranged in two lines of three each, and in a square of four; the legs of the table form two ה, and those of the juggler two inverted ד. The back of the medal contains the letters of the alphabet disposed within a magic square, after the following manner:—

A	B	C	D	E
F	G	H	I	K
L	N	M	O	P
Q	R	S	T	V
X	V	Z	N	

It will be seen that this alphabet has only twenty-two letters, the V and N being repeated, and that they are arranged in four quinaries, with a tetrad for basis and key. The four final letters are two combinations of the duad and triad, and read Kabbalistically they form the word Azoth, by ascribing to the configuration of the letters their value in primitive Hebrew, and by reckoning N as א, Z as it is in Roman characters, V as the Hebrew ו Vau, which between two vowels, or letters of the value of vowels, is pronounced O, and X as the primitive Tau, which was precisely of this shape. The whole Tarot is therefore explained in this wonderful medal, truly worthy of Paracelsus, which we submit for the examination of antiquaries. The letters disposed by four times five are summarized by the word אZות, analogous to those of the Tetragram and INRI, and containing all the mysteries of the Kabbalah.

Vestiges of the Tarot are found among all nations of the world. The Italian version is the most faithful and the best preserved, but it may be even further improved by precious indications borrowed from the Spanish game, which still preserves the chief primitive signs; the two of cups, for example, in the *Naïbi*, is completely Egyptian, and we there see two antique vases, having handles formed by two ibises, superposed on a cow; in the same cards a unicorn is found in the centre of the four of deniers; the three of cups shows us the figure of Isis issuing from a vase; while from two other vases two ibises come forth, one bearing a crown for the goddess, the other a lotus, which he appears to be offering to her. The four aces bear the image of the sacred hieratic serpent, and, in certain games, the double triangle of Solomon, is depicted in place of the symbolic unicorn.

The German Tarots are more mutilated, and little beyond the numbers of the keys can be found in them, these being crowded with pantagruelian figures. The Chinese Tarot preserves several emblems; the deniers and swords may be easily recognised, but it would be more difficult to identify the cups and clubs.

It was at the epoch of the Gnostic and Manichæan heresies that the Tarot was lost to the Church, and it was at the same period that the meaning of the divine Apocalypse also perished. It was no longer known that the seven seals of this Kabbalistic book are seven pantacles to be explained by the analogies of the numbers, characters, and symbols of the Tarot. Thus the universal tradition of the one religion was for an instant broken, the darkness of doubt spread over the whole earth, and to the uninitiated it appeared that true catholicism, universal revelation, had for a moment vanished. The explanation of the work of St John by the signs of the Kabbalah will be a perfectly new revelation.

The most curious and most complete key to the Tarot is found in the monumental work of Kircher on Egypt. It is the reproduction of an Isiac table which once belonged to the celebrated Cardinal Bembo. This table was of copper with figures in enamel; it has unfortunately been lost, but Kircher's copy is faithful, and this learned Jesuit divined that it contained the hieroglyphic key of the sacred alphabets, though he was unable to pursue his interpretation. The Bembine tablet is divided into three equal compartments; above are the twelve celestial houses, below the twelve laborious stations of the year, in the centre the twenty-one sacred signs corresponding to the sacred letters. In the heart of the central region is the figure of the pantomorphic INYX, the emblem of the universal being, corresponding to the Hebrew *Jod*—that unique letter from which all others are derived. Around the INYX, there is the Ophionian triad, corresponding to the three mother letters of the Egyptian and Hebrew alphabet; on the right are the two ibimorphous and Serapian triads; on the left is the Nepthean triad and that also of Hecate, symbols of active and passive, volatile and fixed, fructifying fire and generating water. Each pair of triads combined with the centre gives a septenary; the centre itself contains one. Thus, the three septenaries give the absolute numeral of the three worlds, and the complete number of primitive letters, to which a complementary sign is added, as the zero to the nine numeral symbols.

The alphabet of Thoth is the original of our Tarot only in an indirect manner. The latter, as it has been preserved to us, is of Jewish origin, and the symbolical figures are not older than the reign of Charles VII. Jacquemin Gringonneur's game of cards is the first Tarot with which we are acquainted, but it reproduces symbols of the highest antiquity. The game itself was an attempt on the part of some astrologer of the period to restore the monarch to reason by means of this Key of oracles, the answers to which; resulting from the diverse combination of the signs, are always exact like mathematics, and proportioned like the harmonies of nature. But in order to utilize this instrument of science and reason, one must already be truly reasonable, and the unfortunate king, relapsed into a second childhood, saw only an infant's toy in the pictures of Gringonneur, and turned the mysterious alphabets of the Kabbalah into a game of cards.

PART VII

THE SCIENCE OF HERMES[1]

Introduction.

The transcendent sciences of the Kabbalah and of magic guarantee to man an exceptional, true, efficient, practical power, and we must condemn them as vain and untruthful if they do not impart it. Judge the doctors of the law by their works, said the Great Master, and the rule is infallible. If you wish me to believe in what you know, shew me what you do!

In order to upraise man to moral emancipation, God hides Himself from him, and, in a certain sense, surrenders to him the government of the world. He leaves His existence to be divined by the grandeurs and harmonies of Nature, so that man may progressively perfect himself by continually enlarging the idea he conceives of his Maker. Man knows God only by the names which he gives to this Being of beings, and distinguishes Him only by the representations of Him which he attempts to trace. He is thus in a certain sense the creator of Him by whom he was created. He believes himself to be the image of God, and by indefinitely enlarging his own reflection he believes that he is outlining in infinite space the shadow of One who is bodiless, shadowless, and unconfined.

To create God, to accomplish our own creation, to make ourselves independent, impassible, and immortal—here certainly is a programme more rash than the dream of Prometheus. Its foundation is bold even to impiety, the thought ambitious even to madness. Nevertheless, it is a programme which is only paradoxical in the form, as this lends itself to a false and sacrilegious interpretation. In one sense it is perfectly reasonable, and its realization and complete fulfilment is promised by the science of the adepts. Man, in fact, makes himself a God conformed to his own intelligence and goodness; the God he adores is always his own magnified likeness. To conceive the Absolute in goodness and justice is to be one's self most just and good. Intellectual and moral qualities are riches; and the greatest of all riches. They must be acquired by toil and struggle. The inequality of aptitudes and the case of children born with a more perfect organization than others will be objected, but we must believe such organisms to be the result of a more advanced labour of Nature, and that the children so endowed have acquired them, if not by their individual efforts, at least by the joint efforts of the human beings with whom their existence is bound up. It is a secret of Nature, who does nothing by chance. The possession of more developed intellectual faculties, as also that of money and lands, constitutes an imprescriptible right of transmission and inheritance.

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[1] See Note 40.

Yes, man is called to finish the work of his Creator, and each of the moments he employs to improve or spoil himself is decisive for eternity. It is by the acquisition of an invariably upright mind, and an invariably just will, that he makes himself alive for life eternal, since nothing survives to injustice and error but the wretchedness of their disorder. To understand what is good is to desire it, and, in the order of justice, to desire is to perform. For this reason the Gospel tells us that men will be judged according to their works. Our works make us what we are to an extent so great that our bodies receive from our habits a modification and sometimes a complete change of appearance. A shape acquired or imposed becomes a providence or fatality for our entire existence. Those bizarre figures with which the Egyptians endowed their human symbols of divinity represent the fatal forms. Typhon, by his crocodile mouth, is doomed to devour unceasingly to fill his hippopotamus belly. So is he devoted by his voracity and ugliness to eternal destruction.

Man can destroy his faculties by negligence or abuse. He can create for himself new faculties by the good use of those which he has received from Nature. It is said frequently that the affections are not to be commanded, that faith is not possible for all, that character cannot be transformed, but all these assertions are only true for the perverse or the indolent. We can make ourselves confiding, pious, loving, self-sacrificing, when we sincerely wish to be so. We can enrich the mind with the serenity of justice, and the will with the omnipotence of justice. We can reign in heaven by faith and on earth by knowledge. The man who can govern himself is the king of all Nature.

We are now about to show by what means the true initiates became masters of life through subduing suffering and death, how they operated on themselves and others the transformations of Proteus, how they exercised the divination of Apollonius, how they manufactured the gold of Raymond Lully and of Flamel, how to renew their youth they possessed the secret of Postel the Resuscitated, and the fabulous Cagliostro. We shall reveal, in fine, the ultimate secrets of magic.

I.—The Magnum Opus.

The *magnum opus* is pre-eminently the creation of man by himself, that is, the full and complete conquest which he can make of his faculties and his future; it is pre-eminently the perfect emancipation of his will, which assures his universal dominion over Azoth and the domain of Magnesia, that is, a full power over the Great Magical Agent. This Magic Agent, which the old Hermetic philosophers disguised under the name of the *first matter* of the *magnum opus*, determines the species of modifiable substance, and metallic transmutation, as well as the universal medicine, can be really attained by its means. This is no hypothesis; it is a fact already tested and rigorously demonstrable.

Nicolas Flamel and Raymond Lully, both poor, evidently distributed immense riches. Agrippa never progressed beyond the first part of the *magnum opus*, and he died in the attempt, struggling towards complete self-possession and to establish his independence.

Like all magical mysteries, the Hermetic operations, and the secrets of the *magnum opus*, are triple; they are religious, philosophical, and natural, or material, all interdependent. The gold of the philosophers is, in religion, the absolute and supreme reason; in philosophy it is truth; in visible nature it is the sun, which is the emblem of the sun of truth, as that is itself the shadow of the First Source whence all splendours spring; in the subterranean and mineral world it is the purest and most perfect gold. For this reason the search after the *magnum opus* is called the search after the Absolute, and the great work is itself called the work of the sun.

As magic is the science of the light, so Hermeticism is the science of fire, and it is wholly contained in the doctrine of Hermes Trismegistus, sculptured primitively, it is said, on an emerald table. We have explained already its first articles; those which refer to the operation of the *magnum opus* are as follows:—

"Thou shalt separate the earth from the fire, the ethereal from the gross, gently, but with great industry.

"It ascends from earth to heaven, and again it comes down from heaven to earth, and it is invested with the potency of superior and inferior things.

"Thou wilt possess by this means the glory of the whole world, and all darkness will depart from thee.

"It is the strong power of every power, for it will overcome all things subtle and penetrate all things solid.

"It is thus that the world was created."

To separate that which is ethereal from that which is gross, in the first operation, which is wholly interior, is to emancipate the soul from every vice and prejudice, and this is accomplished by the use of the philosophic salt, namely, wisdom; of mercury, which is personal skill and toil; finally, of sulphur, which represents vital energy and the ardour of will. By this means is achieved the transmutation of the least precious things, even the refuse of the earth, into spiritual gold. It is in this sense that we must understand the parables of the *Turba Philosophorum*, of Bernard Trevisan, Basilius Valentinus, Mary the Egyptian, and other alchemical prophets; but in their works, as in the *magnum opus*, we must skilfully separate the ethereal from the gross, the mystical from the positive, allegory from theory. If we wish to read them with pleasure and profit, we must first interpret them allegorically in their entirety, then descend from allegories to realities by the way of the correspondences or analogies indicated in the one dogma—that which is above is as that which is below, and conversely.

All the masters in knowledge have recognised that it is impossible to arrive at material results if the analogies of the universal medicine and the philosophers' stone have not been found in the two superior degrees of the religious and philosophical worlds. Then they say the work is easy, simple, and inexpensive; otherwise, it dissipates unprofitably the fortune and life of the seekers.

The first matter of the *magnum opus* is, in the superior world, enthusiasm and activity; in the intermediate world, it is intelligence and industry; in the inferior world, it is toil; in science, it is sulphur, mercury, and salt, which, condensed and volatilized by turns, compose the azoth of the sages.

The Hermetic art is, therefore, at once a religion, a philosophy, and a natural science. As a religion, it is that of the ancient Magi and the initiates of all the ages; as a philosophy, its principles may be found in the Alexandrian School, and in the theories of Pythagoras; as a science, its methods must be ascertained from Paracelsus, Nicolas Flamel, and Raymond Lully. The science is real for those alone who admit and understand both the philosophy and the religion, and its processes will succeed only for the adept who has attained to sovereign power of will, and thus has become the monarch of the elementary world.

The disciples of Hermes before promising to their adepts the elixir of perpetual youth and the powder of projection recommend them to seek the philosophical stone. What is this stone, and why is it thus named? The great Initiator of the Christians invites His believers to build upon the rock or stone if they do not wish their edifices to be destroyed. He is Himself called the corner stone, and He tells His most faithful disciple, "*Tu es* PETRUS *et super hanc* PETRAM *ædificabo ecclesiam meam.*" This stone, say the masters in alchemy, is the true salt of the philosophers, which is the third ingredient in the composition of azoth. Now, AZOTH, as we know, is the name of the great Hermetic and true philosophical agent, so their salt is represented under the form of a cubic stone, as may be seen in the twelve Keys of Basilius Valentinus, or in the allegories of Trevisan. This stone is the foundation of absolute philosophy; it is the supreme and immovable reason, and the doctrine of universal harmonies by the sympathy of contrary things. Before dreaming of the metallic work we must be for ever established on the absolute principles of wisdom; we must possess that reason which is the touchstone of truth. Never will a prejudiced man be the king of Nature and the master of transmutations. The philosophical stone is, then, before all things, needful. To find the absolute in the infinite, the indefinite, and the finite, such is the *magnum opus* of the sages; such is the whole secret of Hermes; such is the stone of the philosophers. This stone is one and multiple; it is decomposed by analysis and recomposed by synthesis. In the analysis it is a powder, the alchemical powder of projection; before the analysis, and in the synthesis, it is a stone. This stone, say the masters, must not be exposed to the air, nor to the glances of the profane; it must be kept concealed and preserved with care in the most secret place of the owner's laboratory, and the key of that place must be always carried about the person.

He who possesses the Great Arcanum is a true king, and more than a king, for he is inaccessible to all fears and to all vain hopes. In any malady of soul or body, a single morsel detached from the precious stone, a single grain of the divine powder, are more than sufficient to cure him. He that hath ears to hear let him hear, as the Master sayeth.

To find the philosopher's stone, we must then, as Hermes tells us, separate the volatile from the fixed with great care and minute attention. Thus, we must separate our certitudes from our beliefs, and clearly distinguish the respective domains of science and faith; clearly understand that we do not know what we only believe in, and that we no longer believe anything to the knowledge of which we have attained; thus the essence of the things of faith is the unknown and indefinite, whilst it is entirely the reverse in the things of science. It will thence be concluded that knowledge rests on reason and experience, whilst the basis of faith is in sentiment. In other words, the philosophical stone is the true certitude which human prudence assures to conscientious researches and to modest doubt, whilst religious enthusiasm gives it exclusively to faith. Now, it belongs neither to reason devoid of aspirations, nor to aspirations devoid of reason. True certitude is the reciprocal acquiescence of the reason which knows in the sentiment which believes, and of the sentiment which believes in the reason which knows. The definitive alliance of faith and reason will result not from their absolute distinction and separation, but from their mutual control and fraternal concurrence. Such is the meaning of the two pillars of Solomon's porch, one of which is called Jakin, and the other Bohas, one being white and the other black. They are distinct and separate, they are even contrary in appearance, but if blind force should seek to unite them, the arch of the Temple would fall in. In their separation they are one sustaining force, but joined they are two forces which mutually destroy each other. In the same way the spiritual power diminishes so soon as it attempts to usurp the temporal, and the temporal power is the victim of its encroachment on the spiritual. Gregory VII. lost the papacy, and the schismatic kings have lost and forfeited the monarchy. Human equilibrium has need of two bases, the world gravitates by means of two forces, generation requires two sexes. Such is the meaning of the Arcanum of Solomon represented by the two pillars of the Temple, Jakin and Bohas.

The sun and moon of alchemists correspond to the same symbol, and concur in the perfection of the philosopher's stone. The sun is the hieroglyphic sign of truth, because it is the visible source of light, and the rough stone is the symbol of stability. For this reason the ancients adored the sun under the figure of a black stone, which they called Heliogabalus, and the alchemists of the Middle Ages also indicated the philosophic stone as the first means of manufacturing the gold of the philosophers, that is, of transforming all vital powers, represented by the six metals, into the sun, or otherwise, into truth and light, the first and indispensable operation of the *magnum opus*, and one which leads to the secondary adaptations, and makes known by the analogies of nature the natural and unregenerate gold to the creators of the spiritual and living gold, to the possessors of the true salt, the true mercury, and the true sulphur of the philosophers.[1]

To find the philosophic stone is then to have discovered the Absolute, as it is otherwise called by the masters. Now, the Absolute is that which tolerates no errors; it is the separation of the fixed from the volatile, it is the rule of the imagination, it is the very necessity of being, it is the immutable law of truth and reason; the Absolute is that which is. God Himself cannot exist save in virtue of a supreme and inevitable reason. It is therefore this reason which is the Absolute; it is in this we must believe if we desire our faith to possess a reasonable and solid basis.

He who would attain to the comprehension of the Grand Word,[2] and to the possession of the Grand Secret, must, after studying the principles here laid down, read the Hermetic philosophers attentively, and he will attain initiation as others have attained it, but the unique dogma of Hermes must be taken as the key of their allegories, and the order indicated in the kabbalistic alphabet of the Tarot must be followed to classify the subjects and direct the operation. All the alchemical masters who have written on the *magnum opus* have employed symbolical and figurative expressions, and they have rightly done so, as much to repel the profane from a work which for them would be dangerous as to make themselves understood among adepts by revealing to them the entire world of analogies ruled by the one and sovereign dogma of Hermes. Thus for them gold and silver are the king and queen, or the moon and sun; sulphur is the flying eagle; mercury the winged and bearded goat, seated on the cube and crowned with flames; matter, or salt, is the winged dragon; the metals in ebullition are lions of various colours; finally, the whole work has the pelican and phœnix for its symbols.

The transformations of Hermetic chemistry are the artificial development of natural germs. No one makes gold, but we can assist nature to make it, and all the science of Hermes consists in the sagacity which selects and arranges nature's own materials in order that she may perform her work, which she never fails to do when the instruments she makes use of are found naturally or artificially disposed as she herself disposes them. The whole secret of Hermetic philosophy is contained in this single indication. It is the direction of the natural fire, not to create but to ripen minerals. We have discovered pisciculture and Hermeticism is metalliculture. But who will reap carps by sowing herring-roe? How then can gold be produced from salt, sulphur, and mercury?[1] M. Louis Lucas, the learned inventor of the biometer, has already demonstrated that, according to the notions of the ancients, substance is single, and owes its special forms to the diversity of its modes of molecular polarization and to the varied angularity of its magnetic radiation. All beings are thus individual magnets, and the problem to be resolved by the magic of Hermes is this:—How to accumulate and fix the latent caloric in an artificial body in such a manner as to change the molecular polarization of natural bodies by their amalgamation with the artificial body.

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[1] See Note 41.

[2] See Note 42.

The creation of gold in the *magnum opus* is performed by transmutation and multiplication. Raymond Lully, one of the grand and sublime masters of the science, says that to make gold we must have gold—*ex nihilo nihil fit;* we cannot actually create wealth, we augment and multiply it. Let the aspirants to knowledge, therefore, thoroughly understand that neither miracles nor conjuring tricks are to be expected of the adept. Hermetic science, like all true sciences, is mathematically demonstrable; even its material results are as rigorous as those of a correctly worked-out equation. Hermetic gold is not only a true doctrine, a light wherein there is no shadow, a truth devoid of all alloy of falsehood; it is also a real, material, pure gold, the most precious which can be found in the mines of earth. But the vivific gold, the vivific sulphur, or the true fire of the philosophers, must be sought in the house of mercury. This fire is alimented by air; to describe its attractive and expansive power, we cannot suggest a better comparison than that of the thunderbolt, which is at first only a dry, terrestrial exhalation joined to a humid vapour, but by dint of excitation, assuming a fiery nature, it acts on the humidity inherent in it, which it attracts to itself and changes into its own nature, after which it precipitates itself with rapidity towards the earth, whereto it is attracted by a fixed nature similar to its own. The salt and sulphur serve only to prepare the mercury.

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[1] See Note 43.

These words, enigmatic in their form but fundamentally clear, express briefly what the philosophers understand by their mercury fecundated with sulphur which becomes the lord and regenerator of the salt; it is AZOTH the universal *magnesia*, the Great Magic Agent, the Astral Light, fecundated by animal energy, by intellectual power, which they compare to sulphur because of its affinities with divine fire. As for salt, it is absolute matter. Every material thing contains salt, and all salt can be converted into pure gold by the combined operation of sulphur and mercury, which sometimes act so rapidly that transmutation can be instantaneously accomplished without fatigue to the operator and almost without expense; at other times, and according to the more contrary disposition of the atmospheric media, the operation requires several days, months, and sometimes even years. All depends on the interior *magnes* of Paracelsus. The work wholly consists in *projection*, and the projection is perfectly accomplished by the effective and realizable comprehension of a single word. There is indeed but one important operation in the work; it consists in sublimation, which is nothing else, according to Geber, than the elevation of the dry substance by means of fire, with adherence to its proper vase.

As we have already said, there exist two palmary natural laws, two essential laws which produce by counterpoise the universal equilibrium of things; these are stability and motion, analogous, in philosophy, to truth and invention, and, in absolute conception, to necessity and liberty, which are the very essence of God. The Hermetic philosophers give the name of fixed to all that is ponderable, to all that by its nature tends to central rest and immobility; they call everything which more naturally and readily obeys the law of motion volatile, and they form their stone by the analysis, that is, by the volatilization of the fixed, then by the synthesis, that is, by the fixation of the volatile, which they accomplish by the application to the fixed, called their salt, of sulphurated mercury, or the light of life directed and rendered all-powerful by a secret operation. They avail themselves also of all nature, and their stone is found wherever salt exists, which causes it to be said that no substance is foreign to the *magnum opus*, and that even the most seemingly contemptible and vile materials may be changed into gold, which is true in this sense that, as we have said, they all contain the productive salt, represented in our emblems by the cubic stone itself. To know how to extract from all matter the pure salt concealed therein is to possess the secret of the stone, which is therefore a saline stone, decomposed and reconstituted by the Od or universal Astral Light; it is one and multiple, for, like common salt, it can be dissolved and incorporated with other substances. Obtained by analysis, it might be called the *universal quicksilver;* recovered by the synthetic method, it is the true *panacea* of the ancients, for it cures every disease, whether of soul or body, and has been called pre-eminently the medicine of all nature. When by absolute initiation we dispose of the forces of the Universal Agent, we have always this stone at our disposal, for its extraction is a simple and easy operation quite distinct from projection or metallic realization. This stone in its sublimated state must not, as we have said, come in contact with atmospheric air, which may partly dissolve it and destroy its virtue; it would not be safe, moreover, to inhale its emanations. The wise man more readily preserves it in its natural envelopes, which the Kabbalists call skins. To express hieroglyphically this law of prudence, they gave to their mercury, which was personified in Egypt by Hermanubis, a dog's head, and to their sulphur, represented by the Baphomet of the Templars, or the prince of the Sabbath, that goat's head which has caused the secret associations of the middle ages to be so much decried.[1]

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[1] See Note 44.

The *magnum opus* of Hermes is an essentially magical operation, and the most supreme of all, for it supposes the absolute in knowledge and in will. There is light in gold, gold in light, and light in all things. The intelligent will, which assimilates light, thus directs the operations of substantial form, and only employs chemistry as a very secondary instrument. The influence of human will and intelligence on the operations of nature, partly dependent on its Logos, is besides a fact so certain that all serious alchemists have succeeded in proportion to their attainments and faith, reproducing their thought in the phenomena of the fusion, salification, and recomposition of metals.

The Great Agent of the sun's operation is that force described in the symbol of Hermes on the Emerald Table; it is universal magic power, it is the igneous spiritual motor, the Jewish Od, and the Astral Light according to the expression adopted in this work. It is the secret, living, philosophical fire of which no Hermetic philosopher speaks, save with the most mysterious reserves; it is the universal sperm, the secret of which they guarded, merely representing it under the figure of the caduceus of Hermes. An immense physical secret was thus concealed under the kabbalistic parables of the ancients. We have succeeded in unravelling it, and we present it literally to the investigations of gold-makers:—

1. The four imponderable fluids are only diverse manifestations of one universal agent, which is light.

2. Light is the fire which is used in the *magnum opus* under the form of electricity.

3. Human will directs the vital light by means of the nervous organization; this is now called magnetizing.

4. The secret agent of the *magnum opus*, the Azoth of the sages, the living and vivifying gold of the philosophers, the universal productive metallic agent, is MAGNETIZED ELECTRICITY, the first matter of the *magnum opus*.

The great Hermetic Arcanum, revealed for the first time clearly and without mystic figures, is this:—What the adepts call dead substances are bodies as they exist in nature; living substances are those assimilated and *magnetized* by the will of the adept. So that the *magnum opus* is more than a chemical operation: it is a veritable creation of the human

Logos initiated into the power of the Logos of God Himself. This secret is contained in the thirty-first Semita of the Sepher Jetzirah, commented on by the alchemist Rabbi Abraham.[1] (Ed. Amsterdam, 1642, p. 144.)

Semita XXXI.

Vocatur intelligentia perpetua; et quare vocatur ita? Eo quod ducit motum solis et lunæ juxta constitutionem eorum; utrumque in orbe sibi conveniente.

Rabbi Abraham F .·. D .·.
dicit:

Semita trigesima prima vocatur intelligentia perpetua: et illa ducit solem et lunam et reliquas stellas et figuras, unum quodque in orbe suo, et imperit omnibus creatis juxta dispositionem ad signa et figuras.

"The thirty-first path is called perpetual intelligence, and it rules the sun and moon with the other stars and signs, each in its respective orb. And it distributes what is fitting to all created things according to these."

This text, it will be seen, is still completely obscure for those who do not know the value of each of the thirty-two paths. These are the ten numbers and twenty-two hieroglyphical letters of the Kabbalah. The thirty-first is connected with ש, which represents the magic lamp or light between the horns of Baphomet. It is the kabbalistic sign of Od or the Astral Light, with its two poles and equilibrated centre. As we have said, in alchemical language the sun signifies gold, the moon silver, and the other stars or planets correspond to the other metals. The secret fire of the alchemical masters was therefore electricity, and this is half of their Great Arcanum, but they know how to equilibrate its force by a magnetic influence which they concentrated in their Athanor.

II.—The Universal Medicine.

Most of our physical maladies are derived from our moral diseases, following the universal and magical dogma, and by reason of the law of analogies. Any great passion to which we abandon ourselves is always a great disease in preparation. Mortal sins are so named because positively and physically they cause death. So soon as the will is irrevocably confirmed in the path of absurdity, the man is dead, and the rock which he will break on is at hand. It is, therefore, true that wisdom preserves and prolongs life. Every one knows that a sober, moderately industrious, and perfectly regulated life usually lengthens existence. The Great Master has said:—"My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood hath everlasting life." And when the crowd murmured, He added:—"Here the flesh profiteth nothing; the words which I speak to you are spirit and life." Therefore He meant to say:—"Drink of my spirit and live by my life." And when He was about to die, He attached the memory of His life to the sign of bread, and that of His spirit to the sign of wine, and instituted thus the communion of faith, hope, and charity. In the same sense, the Hermetic masters say:—Make gold potable, and you will have the universal medicine; that is, appropriate truth to your use, let it be the spring of which you daily drink, and then you will have within you the immortality of the sages. Temperance, tranquillity of soul, simplicity of character, calmness and reasonableness of will, not only make us happy but strong and healthy. It is by becoming good and rational that man makes himself immortal; we are all the authors of our destinies, and God does not save us without our own concurrence.

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[1] See Note 45.

Death has no existence for the wise man, it is a phantom made hideous by the ignorance and weakness of the crowd. Change is the evidence of movement and movement is life. The very corpse would not decompose were it dead; all the molecules which form it remain alive and are in motion to disintegrate. And you think that mind is the first to be dissipated and lives no more! You believe that thought and love can cease when the grossest matter never perishes. If change must be called death, we are daily dying and daily being born anew, for our bodies are always changing. Fear, therefore, to soil and tear our garments, but fear not to leave them when the hour of rest has come. The embalming and preservation of bodies is a superstition against nature. It is an attempt to create death, it is the enforced immobility of a substance of which life has need. But we must not destroy or make away with corpses, for nothing is abruptly performed by Nature, and we must not run the risk of violently breaking the bonds of a soul that is releasing itself. Death is never instantaneous, it is accomplished by degrees. So long as the blood is not absolutely cold, so long as the nerves can be galvanized, the man is not wholly dead, and if none of the essential organs of life be destroyed, the spirit may be recalled, either accidentally or by a powerful will. A philosopher has said that he would reject universal testimony rather than believe in a resurrection from the dead, and therein he has spoken rashly, for it was on the faith of universal evidence that he believed in the impossibility of resurrection.

Let us now be bold enough to assert that resurrection is possible, and even occurs more often than is imagined. How many persons whose dissolutions have been judicially and scientifically established have been subsequently discovered in their coffins dead, it is true, but they have first come back to life and have bitten through their hands to open the arteries and escape by a new death from unendurable agonies? A doctor will tell us that such persons were in a lethargy. What is lethargy, however? The etherization or stupor produced by chloroform is a real lethargy which sometimes ends in actual death, when the soul, rejoiced at its temporary liberation, makes an effort of the will to depart finally, which is possible with those who have conquered hell, that is, with those whose moral strength is greater than that of astral attraction. Thus resurrection is possible only for elementary souls, and these above all are exposed to awake unwillingly in the tomb. Great men and true sages are never buried alive.

The body is a garment of the soul, to which the latter is joined by sensibility, and when sensibility ceases it is a sure sign that the soul is departing. When the garment is completely worn out or seriously and irreparably torn, it quits it and never reassumes it. But when, by some accident, it leaves this garment without it being worn or destroyed, the soul, in certain cases, can take it up again, either by its own effort or by the help of another will stronger and more active than its own.

Death is neither the end of life nor the beginning of immortality, it is the continuation and transformation of life. Now, a transformation being always a progress, few dead persons consent to return to this life, and reassume the garment they have just rejected. This makes resurrection one of the most difficult achievements of supreme initiation, and its success is never certain, but should be regarded as accidental or unexpected. To resuscitate a dead person, the most powerful chains of attraction which can bind it to the form it has quitted must be suddenly and energetically brought together. It is necessary, therefore, to be previously acquainted with this chain, then to seize it, then to produce a will-effort strong enough to rejoin it instantaneously and with irresistible power. The method of procedure is indicated in Scripture. The prophet Elias and St Paul employed it with success. The dead person must be magnetized by placing our feet upon their feet, our mouth against their mouth, then concentrating the whole will, and calling the soul which has escaped for a long time towards us with all the mental caresses and affection of which we are capable. If the operator can inspire the soul of the defunct with great love or respect, if in the thought which he magnetically transmits to it, the thaumaturge can persuade it that life is still necessary to it, and that happy days are still in store for it here below, it will certainly return.

It suffices sometimes to take the person by the hand and raise them quickly, calling them in a loud voice. This method, which commonly succeeds in swoons, may be also efficacious in death, when the magnetist who exercises it is endowed with a powerfully sympathetic speech and possesses what may be called the eloquence of voice. He must also perform the work by a great outburst of faith.

In the same way, it is the faith as well as the knowledge of the doctor which is the real virtue of remedies, and the only true efficacious medicine is thaumaturgy. So occult therapeutists are independent of all common medication. They chiefly employ words, insufflations, and communicate by the will a varied virtue to such simple substances as water, oil, wine, camphor, and salt. The water of the homœopathists, is a veritably magnetized and enchanted water which works by means of faith. The tonic substances added in almost infinitesimal quantities are consecrations and, as it were, signs of the doctor's will.

What is vulgarly called charlatanism is a great means of real success in medicine, if such charlatanry be skilful enough to inspire great confidence and to form a circle of belief. In medicine more than all it is faith which saves. There is scarcely a village without its compounder of occult medicines, and such persons have almost everywhere and always achieved an incomparably greater success than the doctors approved by the faculty. The remedies they prescribe are often bizarre or ridiculous, and succeed better on account of it, because they exact and obtain more faith on the part of subjects and operators.

Insufflation is one of the most important practices of occult medicine, because it is a perfect sign of life-transfer. To inspire, in fact, means to breathe on some one or something, and we already know, by the one dogma of Hermes, that it is the virtue of things which has created words, and that an exact proportion exists between ideas and words, which are the first forms and verbal realizations of ideas. Accordingly as the breathing is warm or cold, it is attractive or repulsive. The warm breathing corresponds to positive electricity, and the cold to negative electricity. Electrical and nervous animals fear the cold breathing, as we may ascertain by breathing on a cat whose familiarities are importunate. By fixedly regarding a lion or tiger, and breathing in their face, we should so stupefy them that we should force them to recoil before us. Warm and prolonged insufflation restores circulation, cures rheumatic pains, re-establishes equilibrium in the humours of the body, and dissipates weariness. Coming from a good and sympathetic person, it is a universal composer. Cold insufflation appeases those pains which are caused by congestions and fluidic accumulations. These two breathings must therefore be alternated, by observing the polarity of the human organism, and by acting in an opposite manner on the poles, subjected, one after another, to a contrary magnetism. Thus, to cure an inflamed eye, the healthy one should be gently and warmly insufflated, then cold insufflations must be practised at a distance on the irritated organ in exact proportion with the warm ones. Magnetic passes themselves act like a breathing by the transpiration and radiation of the interior air, which is all phosphorescent with vital light; slow passes are a warm breathing which collects and raises the spirits, rapid ones are a cold breathing which disperses the energies and neutralizes tendencies to congestion. The warm insufflation should be made either transversely or from beneath upwards; the cold insufflation is more efficacious when directed from above downwards.

All the power of the occultist doctor is in the consciousness of his will, and all his art consists in producing faith in his patient. Everything is possible to him who believes, as the Master has told us. He must dominate his subject by his presence, tone, and gestures, must inspire confidence by something of paternal manner, and divert him by some pleasant and cheerful talk. Rabelais, who was more magician than he seemed, chose pantagruelism as his special panacea. He made his patients laugh, and all the remedies they subsequently used succeeded the better in consequence; he established between himself and them a magnetic current, by means of which he transmitted to them his assurance and good temper; he flattered them in his prefaces by calling them his most illustrious and cherished patients, and he dedicated his works to them. So we are convinced that Gargantua and Pantagruel have cured more ill-humours, more dispositions to folly, more atra-bilious manias in that epoch of religious animosities and civil wars, than all the medical faculty could then ascertain and study.

Occult medicine is essentially sympathetic. A reciprocal affection, or at least good-will, must be established between doctor and patient. Syrups and juleps have little inherent virtue, they are what the opinion common to agent and patient makes them; so homœopathy suppresses them without grave inconvenience. Oil and wine combined either with salt or camphor would be sufficient for the healing of all wounds, and for all exterior frictions or soothing applications. Oil and wine are the pre-eminent medicaments of evangelical tradition. It is the balm of the Samaritan, and in the Apocalypse the prophet, describing the great plagues, prays the avenging powers to spare the oil and wine, that is, to leave a hope and a cure for so many wounds. Extreme unction among the primitive Christians, and in the mind of the apostle St James, who has transmitted the precept in his epistle to the faithful of the whole world, was the pure and simple practice of the Master's traditional medicine. "Is any man sick among you? Let him call in the priests of the church and let them pray over him, anointing him with oil in the name of the Lord." This divine therapeutic art was progressively lost, and Extreme Unction has come to be regarded as a religious formality necessary in the hour of death.[1] Nevertheless, the thaumaturgic virtue of Holy Oils cannot be wholly consigned to oblivion by the traditional dogma, and its memory is retained in that passage of the Catechism which refers to Extreme Unction.

III.—Renewed Youth.

The universal principle of life is a substantial movement, or a substance eternally moved and motive, invisible and impalpable, in a volatile state, and it is materially manifested when fixed by the phenomena of polarization. This substance is indefectible, incorruptible, and immortal, but its form manifestations are continually changed by the perpetuity of motion. Thus, all dies because all lives, and if we could immortalize a form, we should arrest motion and create the only true death. To imprison a soul for ever in a mummified human body, such would be the horrible solution of the paradox of pretended immortality in the same body and on the same earth. Everything is regenerated by the universal solvent, the power of which is consecrated in the quintessence, that is, in the equilibrating centre of the two-fold polarity. The four elements of the ancients are the four polar forces of the universal magnet, and it is in their exact proportion that we must seek the universal medicine of the body, as that of the soul is offered us by religion in Him who eternally sacrifices Himself on the Cross for the salvation of the world.

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[1] And yet the forgiveness of sin was in some way attached to the ceremony or to the prayer of faith which accompanied it, and evidently was the life of the ceremony.—Tr.

The Key of the Great Work is this universal medicine of souls and bodies; it is the nimbus of Adam and the sceptre of Solomon; it is the earthly realization of the *Sanctum Regnum*.

The great magical means of preserving the youth of the body is to prevent the soul from growing old, by carefully maintaining its primeval freshness of sentiments and thoughts, which the corrupt world calls illusions, but we name the primitive reflections of eternal truth. To believe in bliss on earth, to believe in friendship and love, to believe in a maternal Providence which takes account of all our steps and recompenses all our tears, is to be completely duped, says the corrupted world, and it fails to perceive that the dupe is he who thinks himself to be strong when depriving himself of all the delights of the soul. To believe in good, in the moral order, is to possess good, and this is why the Saviour of the world promised the Kingdom of Heaven to those who become as little children. Infancy is the age of faith; the child as yet knows nothing of life, and so is he glowing with confiding immortality. Can he doubt of self-devotion, tenderness, friendship, love, when he is in the arms of his mother? Become children in heart and you will keep young in body!

The realities of God and Nature infinitely surpass all the dreams of men both in goodness and beauty. Thus the *blasés* are those who have never known how to be happy, and the disillusionized prove, by their disgust, that they have only drunk at muddy springs. To enjoy even the sensual pleasures of life, we must possess moral sense, and those who calumniate existence have certainly abused it. Supreme magic directs man to the purest moral code. *Vel sanctum invenit, vel sanctum facit*, an adept has said, for it shews us that to be happy even in this world we must be holy. To be holy! something said with ease, but how shall we obtain faith when we believe no longer? How recover the taste for virtue in a heart depraved by vice? . . . It is a question of recurrence to the four maxims of science—to know, to dare, to will, and to keep silent. Silence must be imposed on our disgusts, we must study duty and begin practising it as if we loved it. You are a sceptic, for example, and you wish to be a Christian. Perform the exercises of a Christian, pray regularly, using Christian formulæ, approach the sacraments assuming faith, and faith will come. By analogous exercises, a fool, if he willed it persistently, might become a man of understanding.

By changing the habits of the soul we assuredly change those of the body. Things which contribute above all to make us old by deforming us are rancorous and bitter thoughts, unfavourable judgments on others, the fury of wounded pride and of ill-satisfied passions. A benevolent and mild philosophy would save us from all these evils. If we closed our eyes on our neighbour's faults, taking account of his good qualities only, we should find goodness and kindness everywhere. The most perverse man has his good points, and softens when we know how to take him. Had we nothing in common with human vices we should not even perceive them. Friendship and the self-abnegation which it inspires are found even in the prisons and galleys. The abominable Lacenaire faithfully returned money when it was lent to him and many times performed acts of generosity and benevolence. No one is absolutely bad or absolutely good. "No one is good but God," said the best of masters.

What we mistake for the zeal of virtue in ourselves is often only a secret self-love, dissimulated jealousy, and a haughty instinct of contradiction. "When we see manifest disorders and scandalous sinners," say the authors of mystical theology, "believe such persons are subjected by God to greater trials than we are, that certainly, or at least very probably, we are not nearly so worthy as they, and that we should do far worse in their place."

Peace, peace! This is the supreme soul-good, to give us which Christ came into the world. "Glory to God in the highest and peace on earth to men of goodwill!" The early Christian fathers reckoned sadness as an eighth deadly sin. In fact, the very repentance of the Christian is not a sadness but a consolation, joy and triumph. "I desired evil and I desire it no longer, I was dead and am alive." The father of the prodigal son has killed the fatted calf, for his son has returned, and what can the prodigal do? Weep, feel a little confused, but above all be joyful. Folly and wickedness are the only sad things in the world. As soon as we are delivered from them, let us laugh and utter cries of joy, for we are saved and all the dead who love us rejoice in Heaven.

We all bear within us a principle of death and a principle of immortality. Death is the animal, and the animal ever produces folly.[1] God loves not fools, for His Divine Spirit is named the Spirit of Intelligence. Folly is atoned for by suffering and enslavement. The rod is made for beasts.

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[1] "*La mort c'est la bête et la bête produit toujours la bêtise.*" The play on words in the original cannot be rendered into English.—Tr.

PART VIII

KEY OF MAGICAL PHENOMENA[1]

I.—SPIRITS IN THE BIBLE.

SOME day men will come to understand the Bible, and will realize what treasures are concealed, belonging to primitive science, under its innumerable symbols and figures; they will learn, for example, that Genesis is not merely the history of a world's formation, but is the exposition of those eternal laws which preside over the incessant and ever renewed creation of beings; they will decipher those hieroglyphs which were covered with ridicule by Voltaire; they will understand why it is that a cherub, in other words, a bull —that of Europa and of Mithra—defended the gate of the garden of science with a pointed sword. At present these allegories are veiled, and the grand monuments of hieratic antiquity stand enveloped in their solitude and their silence, like the great pyramids, which follow the eye speaking nothing that is definite to thought, and without our positively knowing whether they are scientific monuments or sepulchres.

Among the books of the Bible there is one which overwhelms us by the magnificence of its poetic form and by its mournful profundities; we refer to that of Job, possibly the most ancient of all, but indisputably the most remarkable synthesis which has come down to us of the philosophical and magical doctrine of old initiation. This work explains the origin and accounts for the existence of evil; its allegorical nature is transparent; the very names of its characters shew that they are types and not individuals.

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[1] See Note 46.

Job, whose name signifies "the afflicted one," is visited in his desolation by three false friends, who, under the pretence of consoling him, increase and distress him further. One is Eliphaz, the zealot of God, or the puritan of his period; the second is Bildad, the devotee of old ideas; the third is Zophar, the gloomy and ill-disposed philosopher. They visit Job in the land of Hur, which name signifies "council," and with the unwitting ferocity of mania they unite to drive him into despair. The first to speak is Eliphaz, and as he represents proud credulity, he cites the testimony of a spirit in support of his words. He narrates how some unknown being, whose face he could not see, has discoursed to him, causing fear and trembling to come upon him, so that the hair of his flesh stood up, while a slight breath murmuring vague words passed before his face. He strained his ears eagerly and collected the broken threads of this whispering of a shadow. There we have the medium of old days, and reading this passage, we see that the author of the book of Job was admirably acquainted with the disposition of visionaries and the characteristic attributes of visions. The book of Job is referred to Moses, and not without reason, for the beauty of this poem yields nothing to the hymns of the great prophet of the Hebrews; there is the same inspiration, the same grandeur in the images. But whether or not it be the work of Moses, this sacred work is the production of a grand hierophant, and therein the highest science is found in union with the most sublime aspirations of faith. Its words should therefore be studied and weighed with care, and let us observe at the outset that the man of visions, the medium as he would be termed at this day, is the most mournful and despairing of Job's three friends. His doctrines make virtue doubtful and lead the great majority of men to annihilation or hell. Now, who has inspired him with these despairing dogmas? A spirit whom he knew not, whose words have been gathered up and commented on by his nocturnal terrors. Weigh all the circumstances; the time is the darkest hour of the night, when the silence of nature disposes souls to fear, when the waking state becomes vague, when the soul floats among the first mists of sleep, when the reason is already in fetters.

At such an hour fear seized the visionary, apparently with no cause; his disturbed blood sets towards the heart, the extremities become cold, he trembles as if with fever; a shiver passes over his body; his hair and beard rise up, and it is in this state, which goes before hallucination, that he believes himself to perceive the passing of a spirit. There is a phantom dimly limned in the darkness; he seeks but cannot see the visage of the figure; and he hears, as in the depth of his own heart, a voice like a soft breathing. The natural phenomenon is here unerringly characterized; it is a nightmare of the first sleep; it is the soul of the dreamer occasioning fear to itself. He distinguishes with affright the nocturnal and far away echo of his own thoughts, and with laborious attention he formulates them in words of despair. In vain, says he, does man strive to be just in God's sight; God finds perversity even in the heart of His angels. An unintelligent flock, humanity surges round the abyss, and all must be precipitated for ever into the yawning night of death. The creature is a blemish upon heaven, and God makes haste to wipe it out; all pass and die without finding wisdom. Thus night preaches unto night, and death foretells death. The unknown nightmare reveals nothing but ignorance and devotes its believer to a nightmare that is eternal. Preserve us, O Lord, says David, from the terror which walketh in the night!

This slight breathing, this scarcely audible muttering, this spectre without face, are a graphic characterization of illusion and error; they are the next thing to nothingness and silence, the mind which seems whispering as it skims the stiff folds of the shroud, reminiscence extinguished in the shifting and advancing tide of dream; man borne away thereby no longer knows whether he is awake or sleeping; he reasons during his sleep, and when he wakes to-morrow will speak as if he were yet dreaming. The skill with which the author of the book of Job sketches the character of the superstitious person, represented by Eliphaz, cannot be sufficiently admired; a nocturnal terror forms his introduction to knowledge, which is consequently nothing but discouragement and apprehension, black as night, and blind and faceless like the phantom. It is the pride of distraction admiring itself in its madness, and finding consolation in despair by the bitter pleasure of driving others to desperation. All those whom misconstrued religion has rendered criminal have begun by being visionaries. Jacques Clément and Ravaillac were haunted by unknown shadows and heard the small voice of Eliphaz during their vigils. The voice which whispers "Slay!" and that which hisses, "Despair and die!" both issue from the tomb. But this tomb is that of our reason, and the dead return only in our dreams; hence the condition of mediomania is an extension of dream, and somnambulism accompanied by every variety of its ecstacies. Investigate the phenomena of sleep and all the mysteries of spiritism will be understood. For this reason do the Mosaic and Christian laws alike condemn the spirits of Python and those who divine by Ob. Let us elucidate these expressions: Python is a word which Hebrew commentators have borrowed to signify the great astral serpent, the unintelligent vital fire, the fatal vortex of physical life, that which encircles the earth devouring its own tail, which is pierced on all sides by the arrows of the sun, in other words, by its rays; the serpent which tempted Eve and bent its head beneath the foot of the regenerated woman, though seeking always to bite her heel. Ob is the passive light, for the Hebrew Kabbalists gave three names to this universal substance, the agent of creation, assuming all forms, while equalizing itself by the counterpoise of two forces. When active, it is called Od; in its passive aspect it is Ob; in equilibration, it is termed Aour. Od is written by the letters *Vau* and *Daleth*, signifying Love and Power; Ob by *Vau* and *Beth*, signifying Love and Weakness, or blind appetite; Aour by *Aleph*, *Vau* and *Resch*, signifying the principle of regenerative love. Those who divine by Ob are therefore the interpreters of fatality; by consulting it we consent to fatality; by selecting it as an oracle we abandon ourselves thereto; hence we give hostages to death and enfeeble our free will. Those who co-operate in this divination are like quacks who sell poisons publicly, and, following the custom of his country and his time, Moses was not too severe when he condemned them to death. When Reichenbach termed the astral light Od, he disinterred one of the true names of the universal light, but by its generalization he did not apply it with exactitude. Od is the directed and even the directing light; it is the astral light exalted to the condition of the light of glory. As to the somnambulistic fluid, this should be termed Ob, and we are compelled to acknowledge that our genuine somnambulists, when they are not directed by a powerful magnetizer in Od, are diviners by Ob, or by the spirits of Python mentioned in Holy Scripture. Those who consult them are guilty therefore of that imprudence or impiety which drove Saul, when abandoned by the Deity, into the cavern of the pythoness of Endor. Some commentators, including S. Methodius, surnamed Eubulius, bishop of Tyre at the beginning of the fourth century, have considered the Witch of Endor as a skilful intriguer who deceived the credulity of the King of Israel. She feigns first of all not to recognize the monarch, and then, suddenly, as if informed of the fact by her demon, she falls at the feet of Saul. The device is successful, the mad prince reassures her, and shows himself disposed to put faith in her by commanding her to evoke Samuel. The pythoness thereupon takes refuge in innumerable contortions, and falls heavily to the earth. What seest thou? asks Saul, trembling from head to foot. I see gods coming forth out of the earth, or I see the power of the earth ascending. Again, what seest thou? I see an old man wrapped in a cloak. It is Samuel, cries the credulous King. Then the sorceress, doubtless secretly devoted to David, causes a doleful voice to issue from her stomach: this is Samuel pouring forth reproaches and menaces. Saul, more dead than alive, henceforth refuses food and drink; he is conquered beforehand; he goes forth to battle as if to execution; the Philistines surround him on Mount Gilboa, and he falls on his sword in place of defending himself. Did he not leave his freewill and his reason behind him in the cave of the sorceress? Despoiled Monarch, incapable of reigning henceforth, man no longer worthy to lead men, he who pronounced the penalty of death upon sorcerers and those who consulted them, he even shews himself a king at least in his death, and performs a final act of justice in destroying himself!

It was properly repugnant to the learned bishop of Tyre to admit that the peace of the grave could be troubled by the sacrilegious evocations of a criminal woman; he remembered, moreover, those decisive words of the Gospel in the parable of Dives: CHAOS MAGNUM FIRMATUM EST. The great chaos is closed, so that those who are above can pass below no longer, on which subject our wise friend, the lamented M. Louis Lucas, once made a highly judicious remark. "Nature," he said, "opens all its doors widely to life, but takes care to close them behind it, so that it can never go back. Observe the sap in plants, the nourishing juices in the alembic of the intestines, the blood in the veins; a regular movement drives them all forward, and when they have passed through the conduits they are checked and stayed of themselves. Living beings, who abide in a higher sphere," he added, "can no more relapse to ours than the child can return into its mother's womb." We think as he did, and do in no way believe that the soul of Samuel could come forth from the other world to again put a curse on the unfortunate Saul. For us the pythoness of Endor was like the ecstatics of Cahagnet; by means of somnambulism she placed herself in communication with the darksome soul of the King of Israel, and evoked its phantoms. From the depth of the conscience of that destroyer of priests and prophets, and not from a hole in the earth, rose the bloody spectre of Samuel, and when the sibyl in the tones of a ventriloquist enunciated anathemas and menaces, she read what was written by remorse in the inmost thoughts of him who consulted her.

II.—SPIRITS IN THE BIBLE (*continued*)—THE RESURRECTION OF THE DEAD—THE SON OF THE SUNAMITE—THE TOMB OF ELISEUS.

The old Hebrews believed, like the moderns, in the immortality of the soul, but Moses at the same time does not speak of it in the Pentateuch. As a fact, this doctrine was reserved for the initiates, and to recover it in all its splendour we must penetrate the sanctuaries of the Kabbalah. The great work of Moses was to lead forth his people from idolatry; he knew that faith in the immortality of the soul, when badly illuminated, ends in the cultus of ancestors; he desired not the Hebrews to be Chinese, the people of Abraham and Jacob to carry out of Egypt the fetichism of corpses, nor to supply the temple of the living God with a substructure peopled by mummies. The preservation of dead bodies is, in fact, an outrage against nature, for it is an artificial perpetuation of death. Moses feared also to encourage necromancy, and seemed to foresee from afar the epidemic of talking tables and rapping spirits. To over-excite the imagination of multitudes is an unwise thing, and at a later period Christianity did not escape this danger. The dream of heaven caused earth to be unreasonably neglected, and men failed to adequately realize that, according to the saying of the Master, the will of God should be done *on earth as it is in heaven.* That which is below is like that which is above, says Hermes Trismegistus, and that which is above is like that which is below. When barbarism subsists upon earth, it obtains also in the heaven which men make unto themselves, in witness whereof I would cite the fanaticism of the middle ages and the God of inquisitors.

The religion of Moses was reason without tenderness, and Christianity at first was tenderness without reason. We must forgive much to those who have loved much. To adore the dead who are dear to us is an error undoubtedly, but is it an unpardonable crime? For us, furthermore, there are no dead, all being alive. Our very relics, the fragments of bones which are the source of such horror to judaistic puritanism, are no longer remnants of corpses. Re-animated by common faith, bedewed by gentle tears of hope, warmed by the charity of all, they are seeds of resurrection and pledges of eternal life. Allow something, ye Israelites, to the holy extravagance of love, and ye will lead us back more readily to the severity of dogma by the indulgence of reason! To believe in the resurrection of the dead is to believe in immortality. Now, the Hebrews did believe in the resurrection of the dead; Elijah raised up the son of the widow of Zarephath, Eliseus that of the Sunamite, and a dead person cast by chance into the sepulchre of the latter prophet came to life at the touch of his bones. The two resurrections of the son of the widow and the son of the Sunamite seem to reproduce each other somewhat too closely. However this may be, the narrative of the latter contains details of magnetic operations which are in all respects worthy of remark. The child of the Sunamite died of a cerebral congestion, following on sunstroke. Eliseus first of all sends his servant, to whom he entrusts his own wand, instructing him to extend it towards the face of the child and to touch him therewith. Giezi departs with the staff, but, whether by want of skill or by want of faith, his operation fails, and he returns. Thereupon, Eliseus proceeds himself to the child and seeks to revivify him by incubation and insufflation: he places his face on the face, his feet beneath the feet, his hands on the hands; then he breaks off and begins to walk up and down the apartment, no doubt to recover power, after which he recommences his magnetic incubation, and the boy returns to life. We have said elsewhere that the resurrection of the dead does not seem to us impossible, so long as no vital organ has been destroyed. As a fact, nature accomplishes nothing by leaps and bounds, and natural death is invariably preceded by a state which connects with lethargy, a torpor that it is possible to overcome by a great shock or the magnetism of a powerful will, which also explains the resurrection of the dead person cast upon the bones of Eliseus; the man was probably in that condition which commonly goes before death. Those who bore him were alarmed at the appearance of a band of robbers of the desert, and they threw the corpse by accident in the open sepulchre of the prophet, to place it beyond reach of the unbelievers. The soul of the dead man was doubtless floating in the lower regions of the atmosphere, and only imperfectly detached from his mortal remains; to this soul the terror of his family was communicated sympathetically; it shared the fear lest its remains should be profaned by the uncircumcised, and returned violently into the body to raise and save it; the resurrection was attributed to contact with the bones of Eliseus, and the worship of relics dates logically from this period. It is certain that the Hebrews, who regard as sacred the book which narrates this history, should not disapprove the veneration which Catholics pay to the bones and other memorials of their saints. Why, for example, should the blood of St Januarius possess less virtue than the skeleton of Eliseus?

III.—SPIRITS IN THE GOSPEL—DEMONS, POSSESSED PERSONS, AND APPARITIONS.

Jesus calls Satan the prince of this world, he is therefore a power which holds sway upon earth. It is not a spiritual power, for in such case it would exclude that of God. Jesus said that He beheld it fall from heaven like lightning or under the form of lightning; it is therefore a material power analogous to electricity. Jesus says also that Satan is a liar like his father, because the father of Satan is the spirit of falsehood which ascribes personality to error. To make use of the evil forces of nature is to engender Satan. To conceive all things without God is to conceive Satan. The devil is a headless pantheism; he is man with a goat's head; he is animal instinct set in the place of ruling reason; he is the shadow which denies the body, the pot repudiating the potter, the nightmare and the absurdity of reason denying the absurdity of faith; he is chance confronting law, grimace insulting beauty, the void crying: I am God. Satan is folly, and those who are possessed by the demon are fools. One is dumb, the other rends his garments and hides in tombs; yet another casts himself into fire here and into water there, and seems the prey of suicidal mania. What are these symptoms? They belong to mental disease, and Jesus, also attributing to Satan, that is, to misdirected electricity, the majority of other maladies, says in reference to a deformed woman: Behold this daughter of Abraham, who has been bound by Satan! Satan thus becomes the personification even of physical evil; to be bound by Satan here means obviously to be bound or doubled up by a nervous or rheumatic affection. Moreover, the serpent of Genesis could not be the Satan of Milton. It was the most subtle and most wily of beasts, says the sacred text, and for its punishment God ordained that it should walk on its belly and should eat dust—penalties which in no way correspond to the traditional flames of hell. It is certain, furthermore, that the real, as distinguished from the allegorical, serpent crawled previously to the sin of Eve, and has at no time eaten dust; we are therefore dealing with allegory; we are dealing with that astral fire which does creep, which does consume, even with that terrestrial fire which feeds physical life by inflicting death. It is the same with that Satan who is represented as the cause of prostration and paralysis in the aged daughters of Abraham. What also are we to think of that legion of devils who, when driven from the body of a demoniac, asked leave, as a favour, to seek refuge in a flock of swine, which immediately became furious and plunged headlong into the lake of Tiberias? Is it not obviously a Jewish parable intended to shew that the swine is an unclean animal? If such histories are to be taken literally, Voltaire had good reason to deride them, but we know that the letter kills, while the spirit alone gives life. Yet we do not say on this account that the fact is itself impossible. The madness of dogs can be communicated to men, and why should not the insanity of men, in some of its furious forms, be also communicable to animals? But to affirm that fallen angels, that pure spirits who have incurred the penalty of hell, can be eased by drowning in the bodies of swine; that the Saviour of the world, the supreme reason made flesh, could consent to this hideous and ridiculous mischief; it is this that the most ordinary good sense is unable to admit. Beneath this apparently revolting narrative there is evidently something concealed.

When the unclean spirit is gone out of a man, says the Saviour, he walketh through dry places, seeking rest, and findeth none. Then saith he, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. If this symbolical discourse must be understood in the sense of the demonomaniacs—by his cures of the possessed, Jesus himself performed evil actions, since, according to his own doctrine, he thereby exposed them to an obsession seven times more cruel. But the reference is to mental diseases which are frequently aggravated by the attempt to cure them. If you dispel one delusion from the mind of a fool, it will be replaced speedily by seven others more insane than the first. For this reason Jesus concealed from the multitude the exalted truths of his doctrine, and revealed them only in parables to a small circle of initiates.

He feared the impure spirit which is named legion or multitude. I will, said He, that seeing they shall not see, and hearing they shall not understand, lest otherwise they should be converted and live. Alas, He foresaw the religious wars, massacres, and pyres! He beheld from afar the Roman Empire sinking in the blood of persecutions, and the piety which prays and pardons put to death by rancorous fanaticism. He drove out a dumb devil—it was the worship of idols, and He beheld the approach of seven gifted with tongues—the seven deadly sins exalted into doctors of the Church. Hence He pledged himself to silence when perchance He had said already too much. So also, when He was betrayed and denied by His own, calumniated and cursed by the priests, accused before the judges, delivered up to the clamours of the vile multitude, who yelled for His death, He wrapped himself in the most absolute silence, replied not to Pilate, spake nothing to Herod. What indeed could He say to them, and to what purpose? They were unworthy and incapable of understanding. When at length He had drained the chalice of ingratitude to the dregs, when He knew himself to be dying amidst horrible torment, without having accomplished anything for men whom He loved so much, save to make them more culpable and more wicked, His heart broke, He seemed to doubt himself, and He uttered that terrible cry: My God! My God! why hast Thou forsaken me?

When He expired, says the Gospel, the earth trembled, the sun was darkened, the veil of the temple was rent from top to bottom, the stones were shattered, the graves opened, the dead came forth and appeared to many. Were these things to be taken literally, we ought to find some mention of the formidable event in history. The quaking of the earth would be universal, the darkening of the sun would be more than a simple eclipse. What rocks were rent? If all, then cities would have fallen in ruins; if some, then which? and why these more than those? If the dead came out of their graves what was their condition? Were they skeletons or in a state of putrefaction? or had they new bodies? If the latter, then it was a veritable resurrection. But Scripture calls Jesus Christ the first-fruits of them that are dead, that is, the first of the risen, and at this time Jesus was but just dead. Here the letter does not bear a moment's examination; we must have recourse to the spirit, in other words, to allegory. As a fact, when Jesus Christ died the old world did tremble, nor did it recover from the shock, and the Roman colossus crumbled piece by piece. The veil of the temple was rent, that is, the most secret mysteries of the Jewish religion were revealed, the divine humanity or the human divinity. The sun was darkened, in other words, the old worships of the east, which regarded the sun as the most perfect image of God, were despoiled of virtue. A living sun had appeared upon earth, it had set, only to rise anew, and the days of the soul had found their luminary. The rocks were split, that is to say, the hardest hearts could not withstand the gentle violence of the grand sacrifice. The graves opened of themselves, for death had just given up the keys of the eternal gates. The dead themselves rose, or seemed to be resuscitated, beforehand because the victorious death of the greatest of victims had inflicted on death itself a mortal blow, and the immortality of the soul in a sense became visible on earth. Such is the true, the sole possible and reasonable sense of the sacred words, literally accepted by innumerable children, among whom must be included the imbecile theologians of the middle ages.

As regards the apparitions of Jesus Christ Himself, we do not touch thereon, for they belong exclusively to the domain of faith. We will merely observe that they in no sense bear out the ideas of spiritism, for when Jesus Christ appeared, it was not as one dead but alive; not in spirit but in flesh and blood was He found in the midst of His disciples, whom He invited to touch Him, of whom He asked food, and in the midst of whom He, as a fact, both ate and drank. St Thomas handled Him, finding a palpable and real body, and yet this body passed through closed doors. These are things of the world beyond, which certainly nothing here can explain; the palpable real body, the body of flesh and bone, the body which accepts nourishment in the shape of bread and of honey, appears and vanishes like a phantom. Here there is evidently a mystery. The first Christians, driven to concealment, had their parables and their occultism; they wrote to be understood only by initiates. The history of the apparition to the two travellers of Emmaüs, will cast some light upon the darkness. They were disciples of Jesus, faring near the borough of Emmaüs, and conversing sadly on the untimely death of their Master. An unknown person joined them, reproached their sadness, explained the Scriptures, and recalled the words uttered by the Master before He died: Ye shall be one with Me, even as I and My Father are one. He who sees Me has seen the Father, and he who shall behold you shall behold Me. He who shall hearken unto you, the same shall hear Me, and when two or three shall be met together in My name, there shall I be in the midst of you.—So speaking, they reached the inn, the traveller took bread, blessed and broke it among them, as Jesus Christ had done at the Last Supper; then the eyes of the two disciples were opened; they recognised that, according to His word, Christ was truly in the midst of them, they understood that He was risen, and ever visible to His own, ever present in His Church. They communicated from the hand of Jesus Christ Himself, and after the communion they saw Him no more. Here the whole mystery of the priesthood is expressed with reserve, and in a veiled manner. The priest who celebrates Mass is really Jesus Christ in the faith of the spectators, and the proof is that the priest when pronouncing the sacramental words does not say: This is the body of Christ, but actually with the Master: This is My body.[1] Then does the believer behold the priest no more, but Jesus Christ administering His body, and he really receives the sacred body of Jesus Christ; but, after the sacrifice, Jesus has disappeared, and no one concerns themselves with the poor curé who returns to the sacristy reciting in an undertone the verses of his *Te Deum*.

In the Church of Saint-Gervais at Paris, there is a mural painting by Gigoux which admirably represents in our opinion the mystery of the resurrection of the Saviour. There is no thunderbolt falling, there is no sepulchre bursting open in the midst of overwhelmed soldiers with a blaze of light; a gentle radiance expands like a morning blossom, the tomb opens quietly of itself; the soft twilight is still sufficient to illuminate effectively the spectators of the scene. Christ does not come forth flying; he walks out with the placidity of eternal calm. His gesture is one of instruction in divine things; His nimbus seems as if it were expanding slowly with iris shades, and a new heaven begins to evolve around Him. The guards are neither struck down nor terrified; they are as if seized and paralyzed with a stupor which is not devoid of admiration nor perhaps without a vague hope, since is it not for them, poor hirelings of the Roman world, that the Redeemer comes triumphing over death! All is peace in this picture, and the painter has attained the most sublime effects by the most perfect simplicity. Once this work of art has been seen, it lives always in the memory, and is involuntarily contemplated with an emotion which never tires. The sentiment experienced is one of ravishment for thought, and of ecstacy for the heart. Of the arts above all we must ask the revelations of progress. What philosophy as yet either cannot or dare not utter, that the artist divines, and he inspires us to dream beforehand what we are one day destined to know.

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[1] See Note 47.

IV.—HISTORY OF S. SPIRIDION AND OF HIS DAUGHTER IRENE.

Towards the middle of the fourth century, at Tremithonte in the island of Cyprus, lived the holy Bishop Spiridion, one of the fathers of the Council of Nicea. He was a mild and venerable old man, poor like Christ, full of penitence as an ascetic, and of charity as an apostle. He had formerly been married, and his dying wife had bequeathed to him a daughter, named Irene, who dedicated her soul to prayer and her body to virginity. He abode with her in a cabin surrounded by a small garden which the bishop himself cultivated. He was the adviser of the whole neighbourhood, even as Irene was its providence; she nursed the sick and visited the poor, endowing them with fortitude and distributing to them all the treasures of her heart. She prayed, she fasted, she watched so well that her health failed, while her soul detached itself more and more from earth. Scarcely issued from the catacombs, the Christian Church, which Constantine had just covered with the purple, seemed then to be seized by the malady which consumed Hercules when he touched the blood-stained robe of Dejanira; she appeared to be disembowelling herself; contentious Arianism and turbulent orthodoxy disputed her shred by shred. The astute and cruel Constantius had watered the imperial robe of Constantine with the blood of his family. Julian was studying philosophy in Athens, and amidst the pitiable conflict of theologians and rhetoricians, foreseeing the general collapse of the empire, without being resigned thereto, he brooded upon the virtues of a bygone age, and in the solitude of the old and abandoned temples he wept over the glory of the ancient gods. Christianity, as a fact, had condemned the old world to death, and it created saints without improving public morals; putrefaction, on the contrary, seemed making haste to replace the new life. The temporal Church was already afflicted by frightful prelates, like George of Cappadocia, and the saints, more than ever convinced of the approaching end of the world, fled away into the desert. Spiridion and his daughter were ascetics like St Paul the Eremite and St Anthony, but they comprehended that the totality of the life divine dwelt in the spirit of charity. Spiridion therefore remained a bishop, and to make it clear to our readers after what manner he understood charity, we are about to narrate an anecdote of his life.

It was at the close of Lent, and of such a Lent as was understood by Spiridion. The spare stores of the sacred forty days were exhausted, and it was now Good Friday; this, and the following day, Spiridion would have to pass without any nourishment whatever, for the only food in the house was a piece of bacon suspended to cure in the chimney, and reserved for the Easter festival. Matters being in this way, a traveller, overcome with fatigue and want, knocked at the door. The bishop of Tremithonte received him warmly and loaded him with fatherly solicitude, but he very soon perceived that his guest was perishing from exhaustion. What could he do? The hour was late, there was no other dwelling at hand, the town itself being a long way off. Spiridion did not hesitate; he cut off a slice of the salted meat, cooked it, and offered it to the traveller, who rejected it with surprise and dismay. I am a Christian, father, he said to the bishop, and how, therefore, can you offer me flesh meat on this day? Do you think me capable of insulting by my gluttony the death of Christ, my master? I am a Christian, my son, like yourself, replied the bishop gently, and I am, moreover, a bishop, that is to say, a pastor and physician. It is as a physician that I place this food before you, which is all that it is in my power to provide. You are prostrated, and to-morrow, perhaps, it will be too late to save your life; receive, therefore, this nourishment which I bless, and live. Never, replied the traveller, for you are advising me to do what you would not do yourself. Not for myself, perhaps, said the old man, but for you I would most assuredly, as would you also for me who entreat you. Stay! Do you wish me to remove your scruples by myself tasting this meat? And St Spiridion partook of the bacon to encourage his guest to do likewise; for charity was, in his eyes, more imperious than abstinence and fasting. Such was Spiridion of Tremithonte, and such in all probability was his daughter Irene. These two earthly angels possessed but one heart and one soul. When Spiridion visited his diocese, Irene took charge of the hermitage, the pilgrims, and the seekers of good counsel; all that she did and said was approved in advance by her father, and, on her part, Irene uttered only what would have been said by Spiridion and performed by a marvellous divination that only which he would himself have performed.

These two saints were divided for a time by that labour of the second birth which we are accustomed to call death, and it was the younger who was first elected to deliverance. Irene expired gently, like a lamp when the oil is exhausted. Spiridion fulfilled for her the final ministries, but he did not mourn her, because she had not left him, and he felt that she was more than ever united to him in mind and in heart. He seemed to possess a dual memory and a dual mind. Possibly Irene had found her paradise in the beatific soul of Spiridion. These details are needful to explain the little history which follows.

During a certain absence of Spiridion, a Christian, when about to undertake a long journey, had confided to Irene a sum of money which constituted his whole fortune, and it was hidden by the bishop's daughter, who mentioned the occurrence to no one. When the Christian returned Irene was dead, and great was the astonishment of the good bishop when he claimed the surrender of a trust about which he knew nothing. He repaired to the tomb of Irene, and called upon her three times in a loud voice. Irene then replied from the depth of the grave, saying:—My father, my father, what would you? So at least the legends recount.—What hast thou done with the money which our brother did entrust to thee? asked Spiridion.—My father, I concealed it in such and such a place.—The father dug accordingly and discovered the treasure intact.

There is evidence of invention in the details of this history, but it may be true in its essence. No one will imagine that the souls of the dead, of the just above all, are shut up in the tomb, and experience the slow corruption of flesh and bone. Irene was not therefore below the earth. That the holy man may have repaired to the tomb of his daughter to evoke a memory and obtain by magnetic sympathy an intuition of second sight, this does not seem to us impossible. We believe in the intimate union of holy souls whom death cannot separate. God fills the distance between heaven and earth and leaves no void between hearts. It was possible therefore for the memories of Irene to be transmitted to Spiridion, and who knows furthermore whether the saintly daughter had not at some time mentioned the trust to her father, but his great age and episcopal cares had caused him to forget the confidence. Do not things which we have formerly said or written frequently recur to us with the freshness of new thought? Are we not pursued by numberless indistinct reminiscences, and who can assign the place filled in our waking reveries and in dreams during sleep by memories that have been many times effaced?

With this revelation of Irene to her father Spiridion we will connect a more recent and less familiar experience, concerning Sylvanus Maréchal, an eccentric personality of the seventeenth century, who thought that he was an absolute atheist. Disbelieving in the existence of God, logic compelled him to deny the immortality of the soul, and he composed bad verses in defence of this evil cause. He was, for the rest, an honourable man, beloved by his wife and esteemed by his friends. When the conversation turned upon death, he commonly spoke of it as the great sleep, sententiously adding the following couplet, which was one of his peccadilloes against Apollo :—

"Sleep until the fair time—
Faith, you'll sleep a rare time!"

He whom the progress of his period had conducted only to atheism had his doubts about progress, and scarcely put faith, as we see, in the coming of a milder age, for atheism is usually only the despair of disappointed belief. Unfortunately, those who reject the immortality of the soul must die like the rest of mortals, and Sylvanus Maréchal saw the approach of the hour of the great sleep. His wife and a friend named Madame Dufour watched beside him, and the last agony had begun, when suddenly the dying man, as if recollecting something, made a great effort to speak. The two women bent over him. Then, in a voice so feeble that it could scarcely be heard, he uttered these words: *There are fifteen.* Here his speech failed; he sought to recover it, and a second time whispered: *Fifteen*—but it was impossible to distinguish the rest. Once more his lips moved slightly, and, with a great sigh, he expired. The following night, Madame Dufour, in the act of retiring to rest, and before extinguishing her lamp, heard the door of her room open softly; she shaded the light with her hand, and, looking in the direction of the sound, beheld Sylvanus Maréchal in his ordinary clothes, looking no sadder and no more cheerful.—Dear lady, said he, I come to tell you that which I was unable to say yesterday. There are fifteen hundred francs in gold put away in a secret drawer of my cabinet; see that this money does not fall into other hands than those of my wife.—Madame Dufour, more astonished than alarmed at this peaceable apparition, replied thereupon to the ghost :—Well, I conclude that you believe now in the immortality of the soul.—Sylvanus Maréchal smiled sadly, made an uncertain motion with his head, and replied only by a final repetition of his couplet :—

"Sleep until the fair time—
Faith, you'll sleep a rare time!"

So saying, he retired. At this point Madame Dufour became seized with fear, which proves that she was only now fully awake; she sprang out of bed, hurried to the room of Madame Maréchal, whom she met in the act of leaving it, herself all pale and frightened.—I have just seen M. Maréchal, they exclaimed in one breath, and presently recounted to one another the almost identical details of their vision. The fifteen hundred francs were discovered in the secret drawer. We derive this narrative from a common friend of the two ladies who frequently heard them recount it. We regard it as true, but are of opinion that when the ladies beheld the phantom, they were already partially asleep. Preoccupied by the last words of Maréchal, they brought to bear on them, with the lucidity peculiar to persons in affliction, a thousand trivial circumstances which they knew without having noticed, which were graven unawares on their memory; the dying man had, moreover, forcibly projected his will into these two sympathetic souls; that which he was anxious to impart, he had given them the power to divine. They beheld him absolutely as he would be beheld in dream, in his every-day clothes and with his mania for quoting bad verses; they beheld him as the dead are beheld invariably, in a kind of retrospective mirror; they beheld him, finally, as he would have been beheld by a somnambulist, and they ascertained the secret of his concealed treasure as such a person would also have ascertained it. It is, in fact, a most remarkable instance of collective and simultaneous hallucination, with identity of second sight, and it constitutes no presumption in favour of the truth of evocations and the return of the dead. But whatever be the fact with regard to the apparition of Sylvanus Maréchal, his posthumous unbelief recalls a singular idea of Swedenborg. Faith, says the latter, being a grace which must be deserved, God imposes it on no one, even after death. Hence, in the world of spirits, it is not uncommon to meet with sceptics who deny more than ever the things they denied formerly, and escape from the evidence of immortality by supposing that they are not dead, but merely the victims of some mental malady which has misplaced the seat of their sensations. As they lived on earth, so they live still, lamenting only that they behold no longer that which they once beheld, no longer hear what they heard formerly, taste what they used to taste, or possess what was previously theirs; they lead thus a false life, protesting against the true life, and deceived for ever in their weariness by the hope of death. These imaginings of the Swedish mystic are not less ingenious than appalling, and would adequately explain to us, if not the light sleep of Irene in her grave at Tremithonte, at least the twofold visit of Sylvanus Maréchal on the night succeeding his death, for merely material and sordid interests, if, instead of suppositions derived from the imaginations of mystics, we did not infinitely prefer the simple hypotheses of science and reason.

V.—MYSTERIES OF ANCIENT INITIATIONS—EVOCATIONS BY BLOOD—THE RITES OF THEURGY—CHRISTIANITY THE ENEMY OF BLOOD.

The mysteries of madness are mysteries of blood. It is the unbridled motion of the blood which perturbs the reason of waking persons, even as it produces at night the incoherence of dreams. Madness and certain vices are hereditary because they inhere in the blood; the blood is the great sympathetic agent of life; it is the motor of imagination; it is the animate *substratum* of the magnetic light or the astral light polarized in living beings; it is the first incarnation of the universal fluid, it is the materialized vital light. It is made in the image and likeness of the infinite; it is a negative substance swarming with myriads of floating and dancing globules, which are not merely alive and magnetized, but are bursting with life and crimson with its insatiable plenitude. The genesis thereof is the greatest of all the marvels of nature. It lives only to metamorphose; it is the universal Proteus: it comes forth from principles in which it is not-contained, it becomes flesh, blood, bone, hair, special and delicate tissues, nails, sweat, tears. It is neither joined with corruption nor with death; when life ceases, it decomposes of itself; if it be possible to be reanimated and renewed by a fresh magnetization of its globules, then life takes a new lease. The universal substance, with its double motion, is the great arcanum of being, and the blood is the great arcanum of life. Hence all religious mysteries are at the same time mysteries of blood. Without sacrifice, there is no cultus, and unbloody sacrifice could exist only as the trans-substantiation of veritable blood, ever smoking, ever speaking, ever crying, in its divinely expiatory virtue, upon the altar even as upon Calvary. The gods of antiquity loved blood, and the demons were athirst for it. It is this which inspired in Count Joseph de Maistre the idea that punishment propitiates, that the scaffold supplements the altar, and that the executioner is an appendix to the priest.

From the vapour of blood, says Paracelsus, imagination borrows all the spectres which it brings forth. Visions are the delirium of the blood; the secret agent of sympathies, it propagates hallucinations like a subtle virus; when it evaporates, the serum thereof dilates, the globules expand, they assume monstrous shapes, and thus give bodies to the most bizarre phantoms; when it ascends to the exalted brain of a St Anthony or a St Theresa, it appears before them and it actualizes more extravagant chimæras than those of Callot, Salvator, or Goya. No one could invent the monsters which morbid excitement hatches; it is the poet of dreams and the grand hierophant of delirium. So, in antiquity as in the middle ages, the dead were evoked by means of the effusion of blood. A trench was dug, wine was poured therein, together with intoxicating perfumes and the blood of a black sheep, to which the horrible sorceresses of Thessaly added that of a child. The hierophants of Baal, or of Nisroch, seized with furious exaltation, made punctures over their whole body, and then demanded apparitions or miracles from the steam of their own blood. Thereupon, all things swam before their wandering and diseased eyes; the moon took the tint of the flowing blood, and they thought that they beheld it fall from heaven; hideous and formless creatures came leaping or crawling out of the earth; larvæ and lemures took shape; pallid and villainous heads, looking like old winding-sheets and bearded with the mould of the grave, came and bent over the trench, stretching forth their dry tongues to lap the spilt blood. The magician, depleted and covered with wounds, fell upon them with the sword till the apparition of the desired form and the attainment of the desired oracle. It was commonly the final dream of exhaustion, the paroxysm of distraction; the evoker not infrequently fell as if struck by lightning, and if he were alone, if prompt help were not given him, if a potent cordial did not help his restoration to life, he would be found dead on the morrow, and it would be said that the spirits had been avenged.

The mysteries of the ancient world were of two kinds. The lesser mysteries were concerned with initiation into the priesthood, the greater mysteries were initiation into the grand sacerdotal work, otherwise theurgy—that dread word, having a double meaning, which signifies the creation of God. Yes, in theurgy the priest was instructed how he must make gods in his own image and likeness, devising them from his own flesh and vitalizing them with his own blood. It was the science of evocations by the sword and the theory of sanguinary phantoms. It was there that the initiated person had to destroy his initiator; it was there that Œdipus became King of Thebes by inflicting death upon Laïus. We will endeavour to explain what is obscure in these allegorical expressions. It will be already divined that there was no initiation into the greater mysteries without the effusion of blood, that even of the purest and most noble. It was in the crypt of the greater mysteries that Ninyas avenged the murder of Ninus upon his own mother. The furies and spectres of Orestes were the work of theurgy. The greater mysteries were the Holy Tribunal of antiquity, wherein the free-judges of the priesthood modelled new gods with the ashes of old kings moistened in the blood of usurpers or assassins. Were they therefore themselves assassins or at least executioners? No; the right of sacrifice devolved on them by the universal consent of the nations. The priest does not assassinate, neither does he execute; he immolates; and it was for this reason that Moses, nourished by the doctrine of the greater mysteries, chose for the sacerdotal tribe the one which best knew, according to the bible's own expression, how to consecrate its hands with blood. It was not Baal and Nisroch alone that in those times required human victims; the god of the Jews also thirsted for the blood of kings, and Joshuah offered him hecatombs of vanquished monarchs. Jeptha sacrificed his daughter; Samuel cut King Agag in pieces upon the sacred stone of Gilgal. Moses, like the old initiators of the greater mysteries, went with Joshuah, his successor, into the caverns of Mount Nebo, and Joshuah returned alone. His body was never found, for in the greater mysteries they had the secret of the consuming fire. Nadab and Abiu, Korah, Dathan, and Abiram had mournful experience thereof. When Saul was rejected by God, in other words, when he was condemned as a usurper of the priesthood and a profaner of the mysetries, he became the sport of hallucinations, for the grand hierophants possessed the secret of phantoms. It was then that Achitophel advised him to massacre all the priests, as if one could ever massacre all. The blood of the offerers of sacrifice is a seed of fresh holocausts. You are guilty of the 2nd of September, and St Bartholomew is justified. You think to punish Torquemada, and you make way for the achievements of Trestaillon. The priest who led Louis XVI. to the scaffold, and said to him with the supreme authority of the pontiff: Son of St Louis, ascend to heaven!—seems to accomplish by himself, with the Convention for his subordinate minister, the great sacrifice of the Revolution. The victim himself reveals and consecrates the priest by his fall. I will set a seal upon thee, said Adonaï to Cain, so that thou shalt be inviolable, and that no man shall dare uplift his hand against thee. Abel was the first victim and Cain the first priest of the world. Nevertheless, Abel had exercised a species of priesthood before Cain, and was the first who poured out the blood of creatures before God. The Bible says that he offered the firstlings of his flock to the Lord; Cain, on the contrary, presented only the fruits of the earth. God rejected the fruits and chose the blood, but he did not make Abel inviolable, because the blood of animals is the type rather than realization of true sacrifice. Then the ambitious Cain consecrated his hands with the blood of Abel, after which he built towns and made kings, for he had become sovereign pontiff. At a later period, had Judas Iscariot repented instead of destroying himself, he would have executed a rough treaty with St Peter. Next to Judas, Peter was, in fact, the most sanguinary of the apostles. Was it for that reason only that he deserved to be the first pope? Away with all idea of sacrilegious irony! We are revealing the grand sacerdotal law and desire not for that reason to affront the papacy. We mean to say that the immolator assumes and sums all the transgressions of the people, and is the first to be cleansed by the all-availing blood of the victim. So at least thought the hierophants of the ancient world, when they gave themselves with veiled heads to the swords of their successors in the crypts of the greater mysteries. Œdipus unconsciously slew Laïus, and all the grand initiates of the science of Œdipus expiated in their turn that symbolical murder. Thus, Masonry, which still at our own day perpetuates the symbolical tradition of the ancient mysteries, invariably speaks of avenging the death of the fabulous Hiram. A man who feels that he is unfortunate, without having the consciousness of justice to support him, comes soon to believe himself punished for an involuntary fault; he believes that he has destroyed his own felicity; the need of expiation prompts the notion of sacrifice, and by consecrating the sanguinary altar of the gods, sacrifice creates priests.

Jesus, the sole initiator who never slew, died for the abolition of bloody sacrifices. So is He greater than all pontiffs, and what therefore could He be if not God? He became God upon Calvary; but His disciples, by denying and by selling Him, became priests, and have perpetuated the old world, which will endure so long as the priests shall continue to live by the altar; in other words, to eat the flesh of the victims. Yet there are so-called wise men who tell you that Christianity is in its death-throes, and that the world of Jesus Christ is becoming quickly a thing of the past. It is the old world which is expiring; it is idolatry that is passing away! The Gospel has merely been published: it has not reigned upon the earth. Catholicity, that is, the universality of a single religion, is still nothing but a principle which many persons regard as an Utopia. But principles are not Utopias; they are stronger than nations and kings, more durable than empires, more stable than worlds. Heaven and earth may pass away, said Christ, but my words will not pass away. We read in the Acts of the Apostles that St Peter once had a vision. He beheld a great cloth covered with clean and unclean animals, while a voice said unto him: Kill and eat! This was the first manifestation of the temporal papacy. Since that time the sovereign pontiffs have held themselves licensed to slay in order that they might eat. Jesus Christ fasted and He slew not; He even said to St Peter: Put up thy sword into the scabbard, for he who strikes with the sword shall perish by the sword. But this was precisely one of those utterances which were not to be understood till the advent of the spirit of intelligence and of love, which, as we have good reason to discern, has not established a definitive reign in this world. The sovereign pontiffs of the ancient worships were then all immolators of men, and all the gods of sacerdotalism loved flesh and blood. Moloch differed from Jehovah only by lack of orthodoxy, and the God of Jeptha had similar mysteries to those of Belus. The monks of the middle ages drew blood regularly, like the priests of Baal, for the sterile divinity of perpetual continence is an idol which desires blood; the vital force whereof we would deprive nature must be poured upon the altar of death. We have said that blood is the sire of phantoms, and it was by means of the phantoms of blood that the priests of Babel and of Argos perturbed the reason of Ninyas and Orestes. Semiramis and Clytemnestra had been dedicated to the infernal gods, and the close similarity of their legends seems to indicate that the one is modelled on the other. Ninus was king of priests; Semiramis sought to be the queen of nations, and by crime insured possession of the crown of Ninus. The political world had then no tribunal at which to judge this woman, so much was she justified by great deeds. She sowed the world with wonders; those who envied her rose up in multitudes against her, but she came forth unattended and the revolts died of themselves. She had, however, a son, who was held as hostage by the priests; now Ninyas was an initiate of the greater mysteries, and he had sworn to avenge Ninus when his murderer was as yet unknown to him. Semiramis, on her side, was obsessed by spectres and remorse. The woman within her overcame the queen in secret, and she frequently visited the necropolis to mourn and shudder over the ashes of Ninus. There she encountered Ninyas, goaded by the hierophants; between son and mother there loomed the spectre of the assassinated king. Semiramis was veiled; the phantom commanded him to strike; the young initiate stepped forward; with a cry Semiramis raised her veil, for she had recognised Ninyas. Nay, thou art no longer Ninyas, said the spectre; thou art myself, thou art Ninus risen from the tomb! He seemed to absorb the young man, and to mingle with him in such a manner that the queen beheld only the ghost of Ninus, all pale and holding the sacred sword in his hand. Thereupon she drew down her veil and bared her womb, like Agrippina at a later date. When Ninyas came back to himself, he was covered with the blood of his mother. Is it I who have killed thee? he cried, distracted. No, replied Semiramis, embracing him for the last time, we are both victims, and thou art not the immolator. I die assassinated by the high priest of Belus!

Such were the priests of Babylon, and such those of Mycenæ and of Argos; Calchas exacted the blood of Iphigenia; Clytemnestra cursed the priests and avenged her daughter by the murder of Agamemnon. Orestes, incited by the oracles, slew his mother, and sought the bloody idol of the avenging Diana in the depths of the Tauric Chersonese. Have we any need to be astonished at these plots against the family when, centuries later and in the full light of Christianity, we find a Roman priest, the terrible Jerome, writing to his disciple Heliodorus:—If thy father slumber on the threshold of the door, if thy mother bare before thee that breast which has been thy nourishment, trample on the body of thy father, walk over the bosom of thy mother, and haste with dry eyes to the Saviour who calls thee! Such are the holocausts of flesh and blood which fulfil the great work of theurgy. We are destined to see later on that god for whom we crushed the breasts of our mothers having hell beneath his feet and the exterminating sword in his hand. He pursues the ascetic like remorse; he delights in the desert over the terrors of perdition and the despair of mind. Moloch burnt children for merely a few seconds; it was reserved for the disciples of the God who died for the redemption of the world to create a new Moloch whose brazier is eternal!

While lamenting that M. Renan should have ever penned his ill-starred work, it contains one admirable observation which atones in our eyes for many faults. It is this ; no one was less of a priest than Jesus. We must distinguish at the same time that the reference is to the priest of antiquity, who unfortunately is still met with in modern times. St Jerome was unconsciously a hierophant of the great mysteries ; St Vincent of Paul is the type of the new priest, of the true Christian priest, that perpetual reincarnation of Jesus Christ. THE CHURCH HAS A HORROR OF BLOOD.[1] In this ineffable maxim is the entire spirit of Christianity resumed. The Church has a horror of blood and expels far from her fold those who love to shed it. The Christian priests cannot exercise the functions of public accuser and judge without becoming irregular, that is, incapable of fulfilling the holy functions. Hence the murderers of the Inquisition were not Christian priests ; they were immolators of the old world who gave the lie to Christianity. A pope can condemn no one to death. The good shepherd gives his life for his sheep, but knoweth not how to kill them. A pope cannot make war. When Julius II. played the veteran, he no longer acted as pope ; he was still a tyrant of the lower empire. The good Pius IX., who, it is said, has visions, must be obsessed by the spectres of Perouse and of Castelfidardo ; hence he must shrink from his own hands, he who is the supreme head of the Church, for the church has a horror of blood. To sacrifice others for one's self—such is the old world, the world of Jupiter and Saturn, of Cæsars and of auguries. To sacrifice one's self for others—such is the new world, the world of Christ, the world to come. Slay to live—such is the grand fatality of the grand mysteries ; die that others may live—such is the divine right and the liberty of human initiation in the triumph of reason. Divinity and humanity are closely joined in Jesus Christ, and he who strikes the one, wounds the other. Be warned, ye judges of the earth ; henceforth all men belong to Christ, the whole of guilty humanity has been purchased by his innocent blood. All who are guilty are called to repent, and all to whom repentance is possible should be sacred like Cain. Do you know why God thus anxiously guarded the blood of Cain ?

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[1] See Note 48.

Because every drop of that blood was worth a corresponding drop of the Redeemer's, and that the ransom might be efficacious, no portion of what was purchased must be lost. The blood of Abel cried out to God, says the Bible. Who then can silence it? One more powerful was necessary in order to drown that voice, the voice of the blood of Jesus Christ. That of Abel demanded justice; Abel was but a man, and the blood of Jesus alone had sufficient power to cry that justice is pardon with God. Who could have told him that? Jesus alone knew it that He might reveal it to the world, and if He knew it, it was because He was God. So also could He alone abolish the sacrifice of blood and institute the priesthood of voluntary sacrifice. This He did, this is what the martyrs have understood, this is what saints like Vincent of Paul attempted not vainly, but still with so much difficulty, on earth, and you dare say that Christianity is passing away! I ask you, rather, has it come into the world otherwise than as a message misconceived and a contested prodigy? I ask you if the blood of Abel have ceased to flow, and if the priesthood have permanently been emancipated from the sanguinary hands of the children of Cain? It is said that at Naples the blood of the martyr St Januarius annually liquefies and moves as if it could find no rest; it is said also that in many localities of France the wine in the chalices becomes blood, and consecrated hosts are reddened with a sweat like that in the garden of Olives. The reason is that there is a solidarity between martyrs, because unexpiated blood cries against effusions of fresh blood. That of St Januarius protests against the Inquisition, still existing in the ill-starred brains of the Gaumes and the Veuillots. The wine of the Eucharistic becomes blood to forbid unworthy priests to drink it, and hosts are dyed with the hues of murder as if the discouraged Christ had renounced transubstantiation and again become a corpse. Now, when Christ becomes a corpse, it is because He is preparing for another resurrection, and we believe that the resurrection of Christianity is at hand, but this is not our concern here. Our design has been to establish that the reign of the gods of blood is at an end. Spill therefore no more blood; stir it no more, even for gods to come forth from it. Let the dead rest, for the oracles of spilt blood are brothers of the oracles of the tomb. The table turns because the blood circulates; let the one become calm and the pretended spirits will be silenced. Yes, spiritualists, the spirits who speak in your tables are the spirits of your own blood. You expand it to animate the wood, as the priests of Mexico deemed that they imparted a soul to their idols by sprinkling them with freshly spilt blood. What you now do was done before the coming of Christ; it has been and perhaps is still done in India: it is done above all among savages, whose jugglers surround the altars of their manitous with bleeding scalps, conjure them and cause them to speak. Magnetism is the projection of the spirits of blood, and you magnetize your furniture by impoverishing your brain and your heart.

VI.—The last Initiates of the old world: Apollonius of Tyana, Maximus of Ephesus, and Julian—The Pagans of the Revolution—A Hierophant of Ceres in the Eighteenth Century.

The sacrifice of one's self for others is something apparently so insensate, but so sublime in reality, that the antagonism thus constituted between egotistic reason and the enthusiasm of self-devotion completely justifies the *Credo quia absurdum* of the paradoxical Tertullian. Faith, like the antique Minerva, comes forth fully armed, and at once takes her stand as a victor. Nature herself, even holy and immortal Nature, seems a moment overcome, because she is surpassed. On the day when a man died willingly to save others the supernatural was proved. Thereupon the wise men of this world and the men of reason were thunderstruck; they sought in the gospel for the secret of the power of Christianity, and they failed to find it. They saw in it merely a mystic compilation of Jewish parables and Egyptian allegories; they set themselves to oppose this book by another, and to oppose Jesus Christ by a man; it was thus that the life of Apollonius of Tyana came to be written. This contemporary monument of the Gospels has been insufficiently studied; it contains both symbols and histories; therein fable elbows truth, but the fable itself is always a doctrine presented under the veil of allegory. Thus, the journey of Apollonius into India, and his visit to the monarch Hiarchas in the domain of the sages, typify the entire dogma of Hermes and contain all the agreed signs, and the whole secret of the ancient sanctuaries, in other words, the great work of science and of nature. The lions of the mountain are the igneous metalloids which conceal the philosophical mercury; the well wherein the reservoirs of rain and wind are discovered is the vault for the fermentation of the electro-magnetic fire, nourished by air and agitated by water. And so in like manner with the other symbols. There is an almost confusing resemblance between King Hiarchas and the fabulous Hiram, to whom Solomon sent for the cedars of Lebanon and the gold of Ophir. Here let us note that Jesus sought nothing from the princes of His period, and when questioned by Herod He disdained to reply. Apollonius is sober, like Jesus chaste, and is like Him also dedicated to a wandering and austere life. The essential distinction beween them is that Apollonius favours superstitions while Jesus destroys them; that Apollonius incites to bloodshed and Jesus curses the works of the sword. A town is stricken by the pest; Apollonius reaches it; the people, who look upon him as a thaumaturge, press round, and conjure him to stop the plague. Behold the scourge which afflicts you! cries the false prophet, indicating an aged beggar. Stone this man and the epidemic will cease. Now, we know what is possible to a multitude goaded by superstition and terror. The mendicant speedily disappeared under a pile of missiles. When these were subsequently cleared away Philostratus tells us that the corpse of a large black dog was discovered in place of a human body; here the absurd wholly fails to justify the atrocious. Jesus caused no one to be stoned, not even the woman taken in adultery; He did not lay public scourges on the head of the destitute Lazarus, who was driven by Dives from his door, and on whom the very dogs took pity. Paradise, and not a death of torture, was the compensation he dispensed for the misery of this plague-spot in the eyes of the fortunate. Here Apollonius appears as a miserable sorcerer and Jesus as the son of God. Apollonius, moreover, had visions; he assisted in spirit at the murder of the Roman tyrant, and uttered cries of joy.

Courage, he shouted: Strike, sacrifice the monster! But Jesus pronounced no malediction upon Herod or Pilate, and prayed for them, even as for His murderers, in those sublime words: Father, forgive them, for they know not what they do! The genius of Apollonius is a splendid insanity which rebels and protests; that of Jesus is a modest reasonableness which accepts and submits. With Apollonius of Tyana, the old world seems to have uttered its last message, but Providence, who is a rare farcer, had still Julian in store for it, that it might have a final chance of revenge. Julian as philosopher was like Apollonius and as emperor like Marcus Aurelius; but he was also a sophist after the manner of Libanius, and he reposed entire confidence in such charlatans as Maximus of Ephesus and Iamblichus. Never could this stiff and stubborn spirit comprehend the sweet mysteries of the manger. Julian had no love for women, and he begot no children; he was chaste through disdain of pleasure, rather than from self-denial; his philosophical asperity led him to neglect the commonest rules of cleanliness. He confesses in the Misopogon that his hair and beard were infested by the foulest vermin, and seems almost to regard it as a virtue. Here the *Cæsar pediculosus* becomes actually grotesque. Oh, the superb goat's chin! Oh, the ill-kept beard! sang the inhabitants of Antioch. Julian had his answer, as he thought, when he reproached the singers with their luxury and their vices, as if the vices of the one could justify the filth of the other. This unkempt hero, who despite himself had received an inseparable tincture of philanthropy from the Christian religion, was by religion a lover of bloody sacrifices. What an immolator is this great philosopher! What a butcher this excellent prince! said the predecessors of Pasquinus. So was he always to be seen with his garments thrown back and his hands full of smoking entrails. Now, it was no longer the period of Homeric princes who despatched the victims themselves. Julian understood neither his epoch nor the dignity of his rank. Nero might pose as a play-actor, because, according to the apt expression of Tacitus, fear lent reason to his contempt, but Julian, too good to make himself feared, too repellent to make himself loved, could not escape ridicule when he exercised the revolting functions of the old sacrifices.

Ultimately he was himself sacrificed, and the Christian world applauded.

It is seriously affirmed that, after his death, upon opening the doors of a small temple which he had caused to be walled up before starting on his expedition to Persia, the corpse of a naked woman was found therein hanging by her hair, and with her stomach cut open. Is this merely the invention of hatred, or is it rather the revelation of a mystery? Was this woman a martyr or a willing victim? We incline to the latter notion. Some young female fanatic had possibly presented herself to oppose her sacrifice to that of Christ, and thus endeavour to assure the prosperity of Julian's reign and the return of the ancient gods. The Emperor had shut his eyes and only the grand pontiff had assisted at the holocaust. The walled temple, the bleeding victim suspended between heaven and earth, seem to resemble a parody of the crucifixion. We know that at a period very near to our own, young women caused themselves to be crucified after this manner for the triumph of the Jansenist heresy, and if we have regard to the barbarous rites which dishonoured the religion of Julian, we shall not reject this history as a posthumous calumny. Julian had been initiated into the grand mysteries by Maximus of Ephesus, and he believed in the all-potent virtue of blood. It was, in fact, by a baptism of blood that Maximus had consecrated him to the ancient gods. Conducted half-naked and with eyes bandaged into the crypt of the Temple of Diana, Julian received a knife from the hands of Maximus, and a mysterious voice commanded him to stab a pallid human figure of which a glimpse had been only permitted him; then the hoodwink was replaced, his hand was taken, and he was made to touch what seemed to be warm and living flesh; therein he plunged the sacred weapon, and was forced to prostrate himself beneath the life-spring he had thus opened; the warm and sickening aspersion made him shiver, but he remained silent and received the full consecration of the blood thus poured out. "By this blood," said Maximus, "I cleanse thee from the stain of baptism; thou art the son of Mithras and thou hast plunged thy knife into the side of the sacred bull. May the ablution of the taurobole purify thee!" Had Julian really immolated a man? Had he not simply sacrificed a bull? He himself did not know, but that these were the rites of the grand mysteries we have no room to doubt, for they recur in the traditions of illuminism and in the old rituals of Masonry, which is acknowledged by all specialists on the subject to be the heir of the doctrines and ceremonies of ancient initiation.

Following the custom of the antique historians, Ammianus Marcellinus composed a magnificent peroration and put it into the mouth of the dying Julian. Here we prefer to accept the Christian tradition rather than the sophistic history. Now, the tradition is this:—-When the three-edged javelin was withdrawn from the wound of Julian, when the life blood burst forth in streams, and he felt his strength leave him, he filled both his hands with that blood, and, raising them up to heaven, pronounced these mysterious words:—Thou hast conquered, O Galilean! The utterance has been interpreted as a blasphemy, but was it not rather a tardy retractation? The initiate of the taurobole comprehended when it was too late that the sacrifice of one's self prevails over the sacrifice of others. He felt that when giving his own blood for men Christ for ever abrogated the bloody offerings of the ancient world. The sovereign pontiff of Jupiter therefore departed hence, offering in his turn unto heaven his own blood in place of that of bulls and goats. Yes, he seemed to say, Thou whom contemptuously I called the Galilean, art greater than I am and Thou hast conquered me! Stay, behold my blood which I give Thee as Thou gavest Thine! I die confessing that Thou art my master! Thou hast conquered, O Galilean! The hands of the unhappy emperor succumbed, his blood fell upon his head, and it was thought that he had tried to cast it against heaven. Perchance in this manner he cleansed himself from the stains of the taurobole and renewed the effaced traces of his baptism. His act of penitence was misconstrued and brought down a curse on his memory. But he was good and just, and God doth not destroy for ever those who have loved and sought for goodness even in the obscurities of error.

It was on the faith of the phantoms evoked by Maximus of Ephesus that Julian believed in the real existence of his gods, and these phantoms were the hallucinations of blood. We are assured that Julian, exhausted by his preparatory fasts and still warm with his baptism of blood, saw all the divinities of old Olympus pass before him. But he saw them not as they are depicted by the poets of antiquity, rather as they then existed in the disenchanted imaginations of the people—old, decrepit, deserted, wretched. They were no longer the grand divinities of Homer, they were the grotesque deities of Lucian, so true is it that the pretended spirits of evocation are the mirages or reflections of collective imagination. Visionary spiritism is the photography of dreams. Furthermore, mental photographs are more enduring than the solar, for if the first are effaced they can always be renewed by again plunging the mind into the same aberrations. In 1793 we find the last initiates of the grand mysteries, philanthropists of the school of Julian, pursuing the spectre of liberty through a mist of blood. We have seen the grotesque Brutus and the sordid Publicola rise in a sense from the tomb, swearing by the holy guillotine, while invoking the gods. Saint-Just fabled a world governed by aged labourers and men of virtue decorated with a white girdle. Robespierre constituted himself grand pontiff, and, following the bloody law of the old mysteries, he was doomed to perish at the hands of those whom he had initiated; all philosophers and apostates like Julian perish as he did in despair for the future. But less generous, or possibly less sincere, they die without presenting to heaven the offering of their own blood, and without confessing that once more the Galilean has conquered. This is where dreams lead, this is the consequence of evoking the dead. Had Brutus and Cassius been permitted to sleep in their graves; had the spectres of the tribunal and the forum not arisen in the congested brains of these men whose reason was so appropriately represented by an abandoned woman, the children of France would not have been cast by myriads into the devouring maw of the revolutionary Moloch. But the larvæ which visit us from beyond the tomb are ever cold and thirsty; spectres cry for blood, and when heads are so turned as to bring forth visions, hands are terribly near the commission of crimes. Give me arrows! cried Quanctius Aucler: Let a weak hierophant of Ceres avenge outraged nature. It was a question of killing the priests, but our hero, whom the revolution had completely demented, must destroy them by arrow-wounds so as to give a more antique touch to their execution. The said Aucler, who termed himself a hierophant of Ceres, left behind him a curious book entitled *Trëicie*, in which he calls seriously for a return to the cultus of Jupiter, since one could not cleave to that of Saturn. But the revolution desired not to adore either Saturn or Jupiter; she was herself Saturn, and, according to the sombre prophecy of Vergniaud, she devoured all her children.

VII.—Spirits in the Middle Ages—The Devil ever plays the chief part in the Comedy of Wonders—Archbishop Udo of Magdeburg—The deacon Raymond—Vampires—Haunted Houses.

So long as that childhood of modern reason termed the middle ages endures, the secret forces of nature, the phenomena of magnetism, hallucinations above all, of which cloisters are the prolific forcing-houses, prompt credence in the almost permanent influence of spirits. The aerial phantoms which imagination creates and pursues in the clouds become sylphs, the aqueous mists are undines, the vortices of fire are salamanders, the intoxicating emanations of the earth are gnomes, and the elves dance with the fairies in the moonlight. The entire Sabbath is let loose. Reason sleeps, the critical faculty is voided, science is dumb. Abelard expiates cruelly his premature homage to intelligence and to love. The dead stir, the graves speak, without anyone suspecting that living persons have been inhumed. The gospel alone shines in the midst of this profound darkness, like a lamp ever lighted in a church full of terrors and mysteries. Now, the Gospel declares that the dead can never return, for the order of Providence is opposed to it. Here is the text in question, nor can it be too frequently recited in answer to spiritist reveries; it occurs at the close of the sixteenth chapter of St Luke:—Following the order which prevails in all things, between us and you the great chaos is fixed so that no one can pass from here to you, and from where you are no one can come here.—It is Abraham speaking to Dives, who answers:—I pray thee therefore, father, that thou wouldest send him (Lazarus) to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him: They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto them, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

This passage is infinitely remarkable and contains an entire revelation concerning the eternal and immutable order of the destinies of man. Here we see the force of nature which impels life forward and closes the door behind it so that it can never go back. The steps of the sacred ladder strengthen for ever under the feet of those who ascend them, and *they cannot any more*—do you understand thoroughly?—THEY CANNOT ANY MORE come down that they may return.[1] Observe, too, that Abraham in no sense admits the possibility of the return of Lazarus on earth save by the way of resurrection and not at all by spirit obsession. For, according to one of the great doctrines of the Kabbalah, the spirit unclothes itself to ascend, and re-clothes itself to come down. There is only one possible mode by which an already emancipated spirit can manifest afresh upon the earth; he must reassume his body and rise again. There is a vast difference between this and masquerading inside a table or a hat. This is why necromancy is horrible—it constitutes a crime against nature. Does not the necromancer in his audacity seek to shake the holy ladder and thus make the ascending spirits fall down?[2] It is impossible, no doubt, and the sacrilegious worker will be confronted only by his own illusions. Moreover, the best theologians of the middle ages have taught that the dead remain irrevocably where the justice of God has sent them, and that the demon alone answers the call of the magician and takes the shape of the deceased person who is invoked, so that he may lead astray the human conscience and cheat sorcerers into the belief that they can disturb the empire of souls and of God as they please. This is to say, but in allegorical terms, precisely what we ourselves are now stating in the language of reason and science. The demon is madness, vertigo, error, the personification of all that is false and insensate. Here we extend to M. de Mirville a hand which he will certainly decline. Leave him his pasteboard devil which he works like a jack-in-the-box throughout his portly volumes. M. de Mirville is a child.

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[1] See Note 49.

[2] See Note 50.

We insist here on the authority of the Gospels, and of theologians, because we are dealing with matters which are exclusively of the domain of faith. Science admits nothing which it is unable to demonstrate; now, science cannot demonstrate the continuity of human life after death. Hence it does not admit spirits. Science is purely human, and faith cannot reasonably testify that it is divine, unless it be immensely collective. It is this collective character which wins for beliefs the name of religion, otherwise, the moral bond which links men one with another. Science cannot deny the need man has of religion any more than it can deny the phenomena of great religious associations. Inasmuch as religion exists in the nature of man, it belongs to the science which studies man, but this science must confine itself to establishing the phenomena of faith without allowing itself to be influenced thereby. An isolated belief does not deserve the name of faith, which signifies confidence; to mistrust all authority and have confidence only in one's self is to be a fool. The Catholic believes in the Church because the Church represents for him the flower of believers. Such is the justification of the faith of the charcoal-burner. Now, the charcoal-burner is a believer not only in matters of religion but should be also in matters of science: shall he deny or challenge the genius of Newton because he fails to understand his theorems? I am not an expert in painting, but I should defer willingly therein to Ingres, to Paul Delaroche, and to Gigoux: while these great artists, who cannot be specialists in theology, in exegesis, in Kabbalah, would be unreasonable if in these matters they did not defer to men who are experts in these exalted sciences. I may not invariably comprehend their dicta on the arcana of painting; why should they disturb themselves if my books for them do not always seem perfectly lucid? It is enough for me that other persons of peculiar knowledge and judgment do understand them, and they may reasonably defer to those.

Here is the foundation of faith. It is the trust of those who do not know in others who do, and as the formula of beliefs must always borrow from science the foundation of its hypotheses, as we cannot reasonably believe what is proved by science to be false, as it is indispensable that science should at least admit the possibility of hypotheses, as the hypotheses of faith are those which science confessedly can never convert into axioms or theorems, it follows that in matters of faith above all authority is necessary, and that this authority should be collective, hierarchic, and universal—in other words, Catholic—and this is what we have sought to prove.

The faith of the middle ages is blind because it does not admit criticism, and does not base itself upon science; hence the rational faculty is weak and fancies flourish. Medicine, for example, dares not concern itself with the soul, and it is to the soul that mental derangements are attributed. Accordingly hallucinated persons are regarded as inspired either by God or the devil; hysterical women are possessed; maniacs are souls whom God is leading by unsearchable paths. All is possible at such a period, all permissible in the order of the pseudo-supernatural, always excepting evocations, to which hell alone can respond, which disturb to no purpose the immutable order of nature and the eternal silence of the tombs. The Gospel affirms that the souls in heaven cannot again come down, and that the souls in hell cannot again rise up; those in purgatory remain, but these, being dedicated to expiation, can sin no more, and cannot consequently torment the living, or lead them into error. Purgatory, according to theologians, is a resigned hell because hope dwells therein. Therein souls suffer, therein they love, therein they pray, but they cannot come out from thence before the time decreed by eternal justice. What can there be in common between these eremites of expiation and of prayer and the garrulities, at times stupid and at times licentious, of conversational tables? How even can the demon, that wild and grandiose personification of incorrigible pride and despair beyond all remedy, descend into the buffooneries of a harlequin or the moral platitudes of M. Prudhomme? The devil of the middle ages plays rogue frequently, it must be admitted, but who does not discern here, behind the goat's horns, the ears of the merry mother, of that gallic satire which at times credits God Himself with the follies of his ministers and turns both Beelzebub and Renard into a comic romance? The devil, furthermore, has never ceased to make his abode in the consciences of bad priests, and the trickeries of the old sanctuaries reappear often enough, together with the old cries, in the temples of the new God. Did inexplicable noises break the silence in the heart of the country, they were souls clamouring for prayers, and prayers mean money for the priests. At other times incredible stories, ostensibly indicating a miracle, served really to conceal a crime; we have only to cite in this connection the terrible legend of Eudes or Udo, Archbishop of Magdeburg. This prelate was too learned for his period, and would seemingly have begun the religious revolution reserved for the mediocre but determined genius of Luther, before the epoch marked out by Providence. He declared against the celibacy of the priesthood; he took an abbess from her cloister and made her his concubine almost publicly, until such time as he could make her his wife. The junior clergy began to waste themselves in scandalous ways; the older priests were gloomy and expectant. A little while, and the Archbishop was found lifeless one morning in the choir of his cathedral; his head, severed from his body, grinned horribly in a pool of blood; the body was in a shirt; evidently the Archbishop had been dragged from his bed, carried into the Church, and there decapitated. Who were his executioners, or, rather, who were his assassins? The trembling woman who shared his room declared that she had heard a terrible voice, crying in a kind of psalm-chant:—

"*Cessa de ludo,*
Lusisti satis Udo"—

a barbarous couplet which might be translated:

"Bishop Udo, cease from play,
End your farce and come away!"

Then a secret door opened in the apartment and black men flung themselves on the prelate, whom they tore from his bed and dragged away with them. She saw and heard no further, for she swooned with terror.

Now, there was a canon named Frederic in the chapter of the Cathedral of Magdeburg; he led the life of an ascetic and passed for a saint. On the night in question this canon was performing a vigil in the church, beseeching God unceasingly to put a period to the scandals of the prelate. Deep silence prevailed in the great nave; there was no moon in heaven, and the aged priest shuddered in the darkness of the night, when the door of the sacristy opened suddenly amidst great clamour, and strange yellings, mingled with choking cries, were heard. A personage vested in white, and having great wings, came forward and lighted the candles on the high altar. Thereupon, Frederic could distinguish a man in the clutches of creatures like demons, after which his attention was again attracted to the open door of the sacristy, through which a singular procession began to file into the church. The saintly guardians of the church of Magdeburg appeared at its head, distinguished by their traditional costume and legendary insignia; then came angels clothed in white, going before a woman of majestic mien, whose blue mantle and golden crown shewed her to be the Blessed Virgin; she was followed by other angels vested in black and red, St Michael appearing in the midst of them, armed with a great cutlass; lastly, encircled by acolytes bearing lighted torches, came a man crowned with thorns, and holding a long cross in his hand. All these clergy of the other world took their place in the choir. Christ, or he at least who represented him, seated himself on the archiepiscopal throne, whereupon the demons began to accuse Udo, whom they held in the midst of them, bound and probably gagged. The guilty man had nothing to reply. The Mother of God assumed an appearance of praying for him, but when the demon spoke of the scandals of the prelate and of the seduced nun, she drew down her veil and retired with a gesture of disgust. The judge then made a sign to St Michael, the cutlass gleamed and fell, candles and torches were extinguished at once, and the scene was swallowed up in darkness.

The canon Frederic asked himself whether he had been dreaming, and proceeded trembling into the choir. When he reached the foot of the altar, he felt that the steps were moist, and he stumbled over an inert mass. Even the altar lamps had gone out, and Frederic had to return to his cell before he could procure a light; fear and emotion, however, hindered him from going back into the church, and it was not till the morning that the Cathedral servants discovered the beheaded body when they opened its doors. The corpse of the accursed one was not interred in consecrated ground, the stains of his blood were not washed from the stones of the choir, but were covered with a carpet, and whenever a new Archbishop was installed he was solemnly conducted to the spot by the chapter and clergy; the carpet was raised up, and he was made to look upon the blood of the sacrilegious prelate Udo.

Nothing in the sombre legends of the middle ages seems to us so appalling as this assassination attributed to Jesus Christ, and certainly if the barrier between the two worlds were not insuperable for those who ascend; if the Saviour Himself, without disturbing the eternal order of Providence, could still manifest His presence among us otherwise than in His Gospel and His Eucharist, would He not Himself have appeared to paralyze and overwhelm the actors in this infamous tragedy? Would He not have come to unbind and uplift the unfortunate Udo, saying to him, as to the woman taken in adultery: go in peace, and sin no more! Could spirits of another world arm themselves with material swords, to visit wrath on the guilty here, would Torquemada have kindled his pyres undisturbed! Would Alexander VI., who poisoned hosts, and abandoned himself publicly to incests—would not he have deserved decapitation at the hands of angels, rather than Udo of Magdeburg, and that not at night and in the secrecy of a deserted church, but in open day, *urbi et arbi*, before all Rome and the entire universe? But to inflict death belongs to men, to plagues, to old age, and to disease. God is the father of life; he no more sends His angels to be servants at our scaffolds than his priests to be purveyors of hell. Interested trickery on the one hand, ignorance on the other, unexplained but not inexplicable phenomena—such are all the causes which justify the pretended intervention of spirits during the period of the middle ages. The study of nature was then abandoned to a barbarous scholasticism; every one swore by Aristotle and the master of phrases; the fear of hell destroyed interest in this world, and the thought of death caused life to be neglected. Most persons are familiar with the history of the deacon Raymond to whom the dread of damnation occasioned a posthumous nightmare, which ended in the foundation of the Grande-Chartreuse by St Bruno. Were the terror of infernus at that time a test of sanctity, what man was holier than the unfortunate deacon Raymond? Wrapped in a lethargy of fear which everyone regarded as death, he writhed three times in his shroud, and cried, springing up in his coffin: "I am accused! I am judged! I am damned!" Then he collapsed, this time really killed by dread. The funeral ceremony was suspended thereupon, the candles were extinguished, and the body was flung hurriedly into unconsecrated ground. Who knows if even then true death had ensued and whether the unfortunate being did not again come to life, this time beneath the earth, and destined to tear open his veins in despair when he returned finally to consciousness!

We have admitted the possibility of vampirism and have indeed sought to explain it. The phenomena now occurring in America and in Europe connect certainly with this frightful malady. Monomaniacs, like Sergeant Bertram, are incorrectly termed vampires when they are blindly driven to feed on the flesh of dead bodies; real vampires are dead persons who drink, and thus drain the blood of the living. It is true that mediums do not devour dead human flesh, but their whole nervous organism breathes forth the phosphorus of corpses or spectral light. They are not themselves vampires, but they evoke these. Hence they are all weak and sickly, feeble in mind as well as in body, and impelled blindly to hallucinations and madness. The enervating practices of evocation deplete them rapidly, and they fall into a slow consumption, like that of Dr Tissot, as a result of isolated proclivities. Spiritism is the onanism of souls. The law of Moses condemns to death those persons who consult the *Oboth*, that is to say, the phantoms of *ob*, or the passive light.

This great legislator sought, by making severe examples, to save his people from the contagion of vampirism and the abysses of spectral hallucination. We doubt if even simple magnetic somnambulism would have found favour before him. We live no longer in the days of Moses, and the penal code of the Hebrew prophet is fortunately abrogated like that of Dracon. We have certainly no desire for the destruction of somnambulists and spiritists, but could our warnings, warranted by religion and science, prevent some of them from destroying themselves, our researches and labours would not be undertaken in vain.

Let us now pass on to the question of possessed places and haunted houses, recognising at once the existence and reality of a large number of phenomena which favoured belief in this class of superstitions, above all in the middle ages. M. de Mirville cites many cases; we refer our readers to his works, and will, on our own part, be contented with a single citation derived from an esteemed author of the fifteenth century, Alexander ab Alexandro, who writes thus:—"It is a matter of universal notoriety, and familiar to all Rome, that I have not hesitated to live in a number of houses which everyone declined to rent because of the frightful manifestations of the dead which nightly occurred therein. In addition to the knockings, shakings, and screaming voices which disturbed our silence and made sleep impossible, we beheld in one case a hideous spectre, entirely black, which, although of the most menacing aspect, seemed to implore our help. So that no one may suspect me of devising a fable, I beg leave to cite the testimony of Nicholas Tuba, a man of excellence and authority, who requested permission to be present with some young people of his acquaintance and assure himself of the reality of the occurrences. They watched with us, and although lights were burning, they beheld in due time, and simultaneously with ourselves, the apparition of a phantom, together with its various actions, cries, and alarms, which over and over again made our companions believe, despite their courage, that they were about to become its victims. The whole house resounded with the groans of this spectre, and all rooms were infested at the same time; when, however, we approached it, it appeared to start back, and above all to fly the light which we carried. Lastly, after an indescribable riot of several hours, as the night drew to a close, the whole vision vanished. Of all the experiences which I passed through at this time, one deserves mention before all, for, to my mind, it was the greatest and most appalling of these prodigies. . . . The night had closed in, and, having fastened my door with a strong silken cord, I had retired to bed. I was not yet asleep, nor had I extinguished my light, when I heard the phantom make his customary clamouring at my door, and soon after, the door being still closed and fastened, I beheld him, incredible to say, effect an entrance into my chamber by the keyhole. He at once crept under my bed, whereupon my pupil, Mark, who had seen the whole manœuvre, began uttering frightful cries for help. For myself, having regard to the fact of the closed door, I persisted in disbelieving what I had seen, when this terrible phantom stretched an arm out from under my bed and extinguished the light, whereupon he betook himself to overturning not only all my books but everything which was to be found in the room, uttering noises which froze the senses. The house being roused by all this riot, he perceived lights in the room which communicated with mine, by the door of which the phantom immediately made his escape. The most astonishing thing, however, was that he was not seen by the persons bearing the light."

M. de Mirville, who also cites this fact, adds the following remarks: "Such phenomena, sketched briefly, are explained easily enough along general lines, but each case adds to the difficulty of the solution. Grant that Alexander was mad, but what about his pupil, his servant, and Tuba, and the young men, and the whole city of Rome which would tolerate the house no longer? Had it a power of hallucination for the whole world? What was this power which could not open the door on the outer side, and therefore came in by the keyhole, but opened it with no difficulty on the inner side?"—There is a typical characteristic of this history which M. de Mirville is unable to perceive, and that is an absolute want of logic and verisimilitude which connects it with hallucinations and dreams. A door fastened merely by a silken cord is more easy to open on the outer than on the inner side,[1] because the cord might be broken by a push, but it is the opposite which happens, a spirit which enters by the keyhole does not need to open the door that he may escape, and takes needless pains in doing so. Furthermore, the apparition is not visible to everybody, for all that M. de Mirville affirms. The fact that the light was extinguished shews that the air of the room was vitiated ; the phantom arm was a vision in asphyxia ; the door once opened, a current of air entered, and the phantom vanished. The history as a whole may be compared with another which appeared a few years ago in the press. A house situated in a locality which was indicated, and belonging to persons who could be named if required, possessed a haunted room. A certain man of learning resolved to sleep in this room, and he slept there accordingly. About the middle of the night he became conscious of a frightful oppression, a pain in the stomach which seemed almost to tear him in pieces, and he beheld, amidst a phosphorescent radiance, the apparition of a hideous apple-green demon, seated on his chest and tearing out his entrails with his talons. His screams brought some one to his rescue, air was introduced into the room, and the man of learning, having recovered his self-possession, felt himself to be ill, and recognised the symptoms of arsenical poisoning. He was carried out of the fatal room, antidotes were administered, he recovered, and subsequently made a careful examination of the haunted chamber, which proved to have an apple-green paper coloured by a preparation of arsenic. This explained everything ; the paper was changed, and the murderous apparition was seen no more. By the close study of prodigies we discover the secret laws of nature. There is a house, for example, which has the power of attracting stones as the magnet does iron filings. It is strange assuredly, but so at first sight are the phenomena connected with the loadstone. It is found presently that there are magnets special to each of the three kingdoms of nature, and that the stone house attracts stones as Home, the Scotch medium, and the young peasant Angelica Cotin attract furniture. The life of man is communicated to everything that he uses and the prescriptions of the Bible prove that the contagion of leprosy attaches itself to buildings as well as to men. Why should there not be houses stricken by an ill-regulated magnetism as there once were leprous houses? What is certain is that nature is harmonious and orderly, that she obeys laws which are rigorously exact in the result of their action, and that she at no time belies either her Author or herself. Her permanent miracle is eternal order. Transitory prodigies are accidents foreseen by universal harmony and no more prove the intervention of spirits than do meteors the existence of stars. Supreme reason is like the sun, and he is distraught who does not perceive it.

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[1] See Note 51.

PART IX

KEY OF MODERN PHENOMENA

I.—The Key of Mesmerism.

Mesmer recovered the secret science of Nature, he was not its inventor. The primeval, one, and elementary substance, the existence of which he proclaims in his Aphorisms, was known to Hermes and Pythagoras. Synesius, who celebrates it in his hymns, discovered its revelation among the Platonic reminiscences of the Alexandrian School. "A single source, a single root of light springs up and spreads out into three branches of splendour. An air circulates round the earth and vivifies, under innumerable forms, every portion of animated substance."[1]

Animal magnetism is nothing else but an artificial sleep produced by the voluntary or enforced union of two souls, one of which is awake while the other is sleeping, that is, one of which directs the other in the choice of reflections so as to change dreams into visions and ascertain truth by means of images. The Astral Light has an immediate action on the nerves, which are conductors in the animal economy, and convey it to the brain; so, in the somnambulistic state, it is possible to see by the nerves, without the need of radiating light, the astral fluid being a latent light, as physics have recognised the existence of latent caloric. Magnetism between two persons is undoubtedly a marvellous discovery, but the magnetizing of one person, whose will makes himself lucid, and the direction of one's own clairvoyance, is the perfection of magical art; the arcanum of this *magnum opus* is not far to seek; it was known and made use of by a large number of initiates, and above all by the famous Apollonius of Tyana, who has left us a theory concerning it. The secret of magnetic lucidity, and the direction of the phenomena of magnetism, depend on two things—on the harmony of minds and the perfect union of wills in a possible direction and in a direction determined by science; this is for magnetism operated between several. Solitary magnetism demands the preparations we have detailed at the beginning when we enumerated and described in all their arduousness the requisite qualities for a veritable adept.

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[1] Hymns of Synesius, Hymn 2.

If it have been up to the present almost impossible to direct the phenomena of magnetism, it is because no initiated and truly emancipated mesmerist has yet been found. Who, in fact, can flatter himself that he is such? Have we not always to make new efforts at self-control? It is certain all the same that Nature obeys the sign and command of one who feels strong enough not to doubt it. I say that she will obey, I do not say that she will belie herself or that she will disturb the order of her possibilities. The cure of nervous disorders by a word, a breath, or a touch; resurrection in certain cases; resistance of evil wills sufficient to disarm and overthrow murderers; even the faculty of rendering one's self invisible, by influencing the sight of those from whom it is important to escape—all these are natural effects of the projection or retention of the Astral Light. The magus-magnetist should command the natural medium, and, consequently, the astral body which establishes communication between the soul and the organs; he can therefore say to the material body—"Sleep!" and to the astral mediator—"Dream!" Then visible objects change their appearance, as in opium visions. The Astral Light is projected by the glance, by the voice, by the thumbs and palms of the hand. Music is a powerful auxiliary of the voice, and hence comes the word enchantment. No musical instrument is more of an enchanter than the human voice, but the distant sounds of the violin or harmonica increase its efficacy. The subject whom it is desired to influence is thus prepared; then when he is half asleep, and as it were is enveloped in the charm, the hand must be extended towards him, he must be commanded to slumber or to see, and he will obey despite himself. If he resist, looking fixedly at him, one thumb should be placed on the forehead between the eyes, and the other thumb on his breast, touching him lightly with an even and rapid contact; then slowly inhale or draw in the breath, softly exhale it, and repeat in a low voice—"Sleep!" or "Behold!"

The human body is subject, like the earth, to a double law—it attracts and it radiates; it is magnetized by an androgyne magnetism, and reacts on the two powers of the soul, the intellectual and sensitive, in inverse ratio but in proportion to the alternated preponderances of the two sexes in the physical organism. The art of the magnetist is wholly in the knowledge and use of this law. To polarize the action, and give the agent a bi-sexual and alternated force, is the means still unknown and vainly sought of directing at will the phenomena of magnetism; but a tact well exercised, and great precision in the interior movements so as not to confound the signs of magnetic inbreathing with those of outbreathing, are of palmary importance; while the occult anatomy and individual temperament of persons under control must also be perfectly known. What causes the greatest obstacle to the direction of magnetism is the bad faith or ill-will of subjects, of women above all, who are essentially and invariably attitudinizing, who love to impress themselves by the impression of others, and are the first to be deceived when they act their nervous melodramas—this is the true black magic of magnetism. So is it impossible for operators uninitiated into the supreme arcana, and unassisted by the illumination of the Kabbalah, to ever govern this refractory and fugitive element. To be master of the woman we must divert and deceive her skilfully by permitting her to imagine that it is she who is deceiving us.

There are two methods of magnetizing—firstly, operation on the will of the subject either by intimidation or by persuasion in such a manner that the impressed will shall modify, according to our desire, the plastic mediator and the actions of that person. Secondly, operation by the will on the plastic mediator of another, whose will and acts are consequently subordinated to such action.

There is magnetizing by radiation, by contact, by glance, and by speech. The vibrations of the voice modify the motions of the Astral Light and are a powerful instrument of magnetism. Warm breathing magnetizes positively and cold breathing negatively. By placing the right hand on the head and the left on the feet of a person wrapped in wool or silk, a magnetic spark passes through them, and a complete nervous revolution in the organism may be occasioned with the rapidity of lightning. Magnetic passes are useful only in directing the will of the mesmerist and confirming it by acts. They are signs and nothing more.[1] The act of will is expressed and not operated by such signs. Pulverized coal absorbs and retains the Astral Light, which explains the magic mirror of Du Potet. Figures drawn with charcoal appear luminous to a magnetized person, and assume for such, according to the direction determined by the will of the operator, the most attractive or terrifying forms. The astral or rather vital light of the plastic mediator absorbed by the charcoal becomes wholly negative, and this is why animals whom electricity tortures, as cats for example, like to roll among the ashes. Medicine will one day utilize this peculiarity, and nervous persons will find great benefit therefrom.

In his "Magic Unveiled" the Baron Du Potet states, with some hesitation, that it is possible, by a powerful projection of the magnetic fluid, to kill a living being as if he were struck with lightning. Magic power extends further; but it is not only the pretended magnetic fluid, it is the whole Astral Light, it is the element of electricity and of lightning, which can be placed at the disposal of the human will. What must be done to acquire this formidable power? Zoroaster tells us: we must be acquainted with those mysterious laws of equilibrium which subject to the empire of good even the powers of evil themselves; we must have purified our body by holy trials, wrestled with the phantoms of hallucination, and grappled bodily with the light, as Jacob strove with the angel; we must have overcome those fantastic dogs which bark in dreams, and, in a word, according to the oracle's energetic expression, we must have heard the light speak. Then shall we be master thereof, then shall we be able to turn it, like Numa, against the enemies of the sublime mysteries; but if we are not perfectly pure, if the ascendancy of some animal passion still subject us to the fatalities of the tempests of life, we shall be burned by the fire that we kindle and perish like Tullus Hostilius.

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[1] See Note 52.

It was the glory of Mesmer to have recovered, without an initiator and without occult knowledge, this universal agent of life and its prodigies; his "Aphorisms," which the scientists of his time could only look on as paradoxes, will become one day the basis of the physical synthesis. He recognised the existence of a primitive, fluidic, universal matter, capable of stability and motion, which, by becoming fixed, determines the constitution of substances, and by continual motion modifies and renews all forms. This fluidic matter is both active and passive; in the passive state it attracts itself; in the active condition it projects itself. Thereby the worlds and the living beings belonging to them draw and repel one another; it passes from one to another by means of a circulation which may be compared to that of the blood. It nourishes and renews the life of all beings, it is the agent of their power, and may become the instrument of their will. The phenomena of cohesion, elasticity, density, and rarefaction in bodies are produced by diverse combinations of the two properties inherent in the universal fluid or first matter. Disease, like all physical disorders, comes from a derangement of the normal equilibrium of the first matter in an organized body. Organized bodies are either in sympathy or antipathy with each other, according to their special equilibrium. Bodies ,which are in sympathy can cure one another by mutually restoring equilibrium. The property in bodies of equilibrating each other by the attraction or projection of the first matter is termed magnetism by Mesmer, and as this first matter is specialized in accordance with the characteristics of the various classes of beings, and as animated nature was the object of his own studies, he terms it animal magnetism. Mesmer proved his theory by his works, and his experiments were crowned with complete success. Having observed the analogy which subsists between the phenomena of animal magnetism and those of electricity, he made use of metallic conductors which met in a common reservoir containing earth and water for the absorption and projection of the two forces. The complicated apparatus of the troughs has since been abandoned as it can be replaced by a living chain of hands imposed upon a circular non-conducting body such as a wooden table, silk, or wool. Subsequently Mesmer applied to living and organic beings the processes of metallic magnetization, and acquired a certitude of the reality and analogy of the resulting phenomena. Only one step remained for him to make; it was to declare that the effects attributed in physics to the four imponderable fluids are the manifestations of a single force diversified in its applications, and that this force, inseparable from the first and universal matter, the motion of which it causes, now radiant, now ablaze, now electrical, and now magnetic, has but one name, indicated by Moses in Genesis, when he makes it appear, at the summons of the Almighty, before all substances, and all forms—LIGHT!

It will be acknowledged later on, and we need not fear to establish it in advance, that the grand event of the eighteenth century was not the Encyclopædia, it was not the scornful and derisive philosophy of Voltaire, it was not the negative metaphysics of Diderot and of d'Alembert, it was not the rancorous philanthropy of Rousseau, but the miraculous and sympathetic physics of Mesmer. Mesmer is great as Prometheus, he gave men that fire from heaven which Franklin could only deflect!

II.—MYSTERIES OF HALLUCINATION.

A hallucination is an illusion occasioned by an irregular movement of the astral light. It is a blending of the phenomena of sleep with those of the waking state. Our plastic mediator inhales and breathes out the astral light or vital soul of the earth after the same manner that our body breathes forth and draws in the terrestrial atmosphere. Now, in precisely the same way that the air of certain localities is impure and unfit for respiration, so also phenomenal circumstances may render the astral light unwholesome and unfit to assimilate. Moreover, a given air may be too keen for some persons, though it will be perfectly well-suited to others, and the same rule applies to the magnetic light.

The plastic mediator resembles a metallic statue in a permanent state of fusion. If the mould be defective, the statue is deformed; if it be broken, the contents are spilt. The mould of the plastic mediator is equilibrated and polarized vital force. By means of the nervous system our body attracts and retains this fugitive form of the specialized light, but local fatigue or partial over-excitement of the apparatus may occasion fluidic deformities. Such deformities partially distort the mirror of the imagination, and occasion the habitual hallucinations peculiar to static visionaries.

The plastic mediator is made in the form and likeness of our body, and duplicates luminously all its members, having sight, touch, hearing, smell, taste, all proper to itself; under the influence of over-excitement it can communicate these by vibrations to the nervous mechanism, causing a complete hallucination. Then imagination seems victorious over nature itself, and produces phenomena that are truly extraordinary. The material body submerged by the fluidic seems to share in the qualities of the latter; the laws of gravity are suspended; it becomes invulnerable for the moment, and may even be invisible in a circle hallucinated by contagion. It is well known that the convulsionaries of Saint Médard at their own desire were pierced with nails, beaten, tortured, even crucified without any suffering; in like manner, they were lifted up from the earth, walked head downwards, ate twisted pins and could digest them.

Now, there exists a force by which forms are generated, and this force is the light. The light creates forms according to eternally mathematical laws, by the universal equilibrium of light and shade. Thus, all things are the work of the light. There the form is preserved, and thereby it is reproduced. The vibrations of this light are the principle of the universal movement. It is the light which binds the suns one to another and intertwines their rays like electric chains. Men and inanimate objects also are like the suns endowed with the magnetic quality of the light, and, by means of electro-magnetic chains created by affinities and sympathies, they can communicate with each other at opposite ends of the world, can embrace or assault one another, heal or wound, and all this naturally enough without doubt, though the means are not visible and the result seems astounding. Herein is the secret of magic, first of the sciences, heritage of the magi; of all knowledge most holy, because it establishes the grand truths of religion in the most sublime manner, and yet at the same time the most slandered of all because the vulgar man persists in confounding it with the abominable practices of sorcery.

Where is the beginning and where the limit of possibility in the order of magical miracles? Here is a serious and important question. What is certain is the existence of facts which are consistently regarded as miraculous. Magnetizers and somnambulists perform them all the year round; thousands and tens of thousands bear witness to the wonders of American mediums. Are all these persons dupes or impostors? Hallucinated they possibly are, but the fact of their collective hallucination, or their hallucination simultaneous when it is separate and not collective, is not that itself something astonishing and miraculous? To perform miracles or to persuade the multitude that one does perform them are almost one thing, more especially at a period so trifling and cynical as our own. Now, the world is full of thaumaturgists, and science is frequently reduced to denying their performances or refusing to witness them so that it may avoid their examination and the attempt to discover their cause.

In the last century all Europe echoed with the prodigies of Cagliostro. Who does not know of the tremendous virtues which he attributed to his Egyptian wine and his elixir? Who can add anything to all the tales of his necromantic suppers where he brought up the illustrious departed in actual flesh and blood? At the same time Cagliostro was far from being an initiate of the first order, for the great association of adepts abandoned him to the Roman Inquisition. Miracles, however, are not the exclusive privilege of the highest grade of initiates, and are often brought to pass by persons devoid of either knowledge or virtue. Certain natural laws find an opportunity for exercise in an organism of an exceptional character, though its special difference escapes us, and they perform their work precisely and peacefully as always. The progress of human knowledge has sensibly diminished the opportunities of marvels, but an enormous number still remain, for the power of imagination and the nature and power of magnetism are still unknown. The observation of universal analogies has been neglected, and for this reason there is no longer any faith in divination.

An instructed Kabbalist can therefore still astonish the vulgar and even confuse the cultured by—1. Divining things secret. 2. Predicting things to come. 3. Overruling the will of others in such a manner as to prevent them doing what they wish, and causing them to perform what they do not wish. 4. Producing apparitions and dreams at pleasure. 5. Curing a large number of complaints. 6. Bringing to life persons who are dead to all appearance. 7. Demonstrating, physically if need be, the actuality of the philosophical stone and the transmutation of metals according to the arcana of Abraham the Jew, Flamel, and Raymond Lully. All these prodigies are brought about by means of that one agent which we have termed the astral light. By its various modes of magnetization, this agent attracts us one to another or repels us one from another, submits one to another's will by causing him to enter into the other's circle of attraction, establishes or upsets equilibrium in the animal economy by its transmutations and alternating currents, receives and transmits the impressions of that imaginative power which is the image and resemblance of the creative word in man, and thus produces presentiments or determines dreams. The science of miracles is therefore the science of this marvellous force, and the art of performing miracles is simply the art of magnetizing or *illuminating* persons according to the invariable laws of magnetism and the Astral Light. We prefer this word "light" to that of "magnetism," because it is more traditional in occultism and expresses in a more complete and perfect manner the nature of the secret agent. There, truly, is the fluid and potable gold of the masters in alchemy. "What seek you?" was the question addressed to the postulants in all initiations. The required answer was, "To behold the light." The name of "illuminated," given commonly to adepts, has thus been generally misinterpreted by imparting thereto a mystic sense, as if it signified the illumination of the understanding with a supernatural light. The illuminated are simply those who know and those who possess the light, whether by the knowledge of the great magical agent or by a rational and ontological notion of the absolute.

The universal agent is vital force subordinated to intelligence. Left to itself, it devours all it brings forth, like Moloch. It is then the infernal serpent of ancient myths, and hence the devil exists in a very real manner for the Kabbalists, but it is neither a person nor a power distinct from the powers of Nature; it is the unreined horse which throws its rider, so that both fall into the abyss. It is the digression or sleep of intelligence; it is folly and falsehood.

All really strong men are magnetizers, and the universal agent is subject to their will. It is thus that they work wonders, make themselves believed, make themselves followed, so that when they affirm anything, nature, so to speak, changes in the eye of the vulgar, and becomes what the great man has willed it. This is my flesh and this is my blood, said a man who by his virtues made himself God, and for the space of eighteen centuries, in the presence of a particle of bread and a cup of wine, men have seen, touched, tasted, adored the flesh and blood divinised by martyrdom. Can any one affirm that human will has never accomplished miracles? When the kings of France were environed by the veneration of their people, when they were regarded as the Lord's anointed and the eldest sons of the church, then did they cure the king's evil. Cagliostro might be merely a charlatan, but when opinion saluted him by the name of the divine Cagliostro, he should then be a worker of miracles, which is exactly what came to pass. When Cephas Barjona was only a Jew proscribed by Nero, who dispensed a specific for life eternal to the wives of slaves, then Cephas Barjona, for all cultured Romans, was nothing but a charlatan; but opinion converted the empirical spiritualist into an apostle, and the successors of Peter, be they Alexander VI., or even John XXII., are infallible for all well-bred persons who will not subject themselves without object to social proscription. So goes the world. Hence, when successful, in magic as in all things else, charlatanism is a great instrument of power. To fascinate the crowd skilfully, is not that already to rule it?

Hence also the first science for the practical Kabbalist is that of men. Phrenology, psychology, chiromancy, observation of tastes and movements, of intonations, of sympathetic and antipathetic impressions, are branches of this art, and they were by no means neglected among the ancients. There is no vice which does not leave its trace, no virtue which does not possess its sign, and hypocrisy is therefore impossible for trained eyes. The prediction of the chief events of life also becomes possible by the numerous analogical probabilities which the power of observation discerns; but there exists further a faculty which is distinguished as that of presentiment or sensitiveness. Events as yet unfulfilled frequently exist in their cause before they are realized in actions; now, sensitives perceive such events in their causes beforehand; indeed, most astonishing predictions have preceded all great events.

The magnetic light which causes the future to be foreseen also occasions the divination of the secret things of the present; and as it is universal life, so also it is the agent of human sensibility, transmitting to one person the diseases or health of another, according to the blind influence of contact or the laws of will. This explains the virtue of blessings and of bewitchments, so especially recognized by great adepts, and above all by the marvellous Paracelsus. For them it was one of those traditional means about which there was an etiquette of secrecy, and it was closely connected with a doctrine reserved exclusively for initiates by Paracelsus but discovered by ourselves after deciphering the Kabbalistic characters and allegories which he makes use of in the collection of his works. It is this: The human soul is material, the divine *mens* is offered it to immortalize it that it may live spiritually and individually, but its natural substance is fluidic and collective.

Hence there are two kinds of life in man, the individual or reasonable, and the common or instinctive. By the last it is possible for us to live in one another, since the universal soul of which each nervous organism has a separate consciousness is the same for all. We live the common and universal life during the period of gestation, in ecstacy, and in sleep. This identity of the physical life makes it possible for stronger wills to take possession of the existence of others and to make use of them as auxiliaries; explains the influence of sympathetic currents, whether close at hand or at a distance; and explains the whole secret of occult medicine, because the principle of this medicine is the grand hypothesis of universal analogies, and, attributing all the phenomena of physical life to the universal agent, insists on the necessity of operating upon the astral body in order to react upon that body which is materially visible; it teaches further that the essence of the astral light is a double movement of attraction and projection; and even as human bodies attract and repel one another, they can also absorb one another, penetrate and permeate one another, and make exchanges in common. The ideas or imaginations of one can influence the form of another and react ultimately upon the exterior body. Man formulates the light by his imagination; he attracts to himself a sufficient proportion of the light to provide appropriate forms to his thoughts or even to his dreams; but if this light overwhelm him, if he submerge his understanding in the forms which he evokes, he becomes then a fool. The forms which an over-excited imagination produces to mislead the understanding are as real as the registers of photography. The phantoms of dreams, and even the dreams of persons who are awake, are therefore real images which exist in the light. There are, moreover, contagious hallucinations, and there is something also which is beyond ordinary hallucination, for if the images which are attracted by diseased brains have a certain measure of reality, may not those brains project them on to the exterior plane, where they will seem real in the same degree? And if so projected by the nervous organism of a medium, may they not affect the organisms of those who, by an act voluntary or otherwise, enter into nervous sympathy with the medium? They may be touched as well as seen, being half illusion and half nervous and magnetic force. And now an observation: All who suffer from luminous congestion and contagious somnambulism die violently, and suddenly if not violently, or become fools and idiots. Magnetic diseases are themselves an introduction to madness, and originate always in a morbid enlargement or wasting away of the nervous system. They resemble hysteria, which is one of their varieties, and they are often produced either by the excessive abstinence of the celibate, or by its opposite, undue indulgence. It is not known how close is the connection between the brain and those organs which are charged by nature with the accomplishment of its noblest works—those, namely, which have the reproduction of the species in view. The sanctuary of nature is not to be violated with impunity. No one raises the veil of the great Isis except at the peril of his life. Nature is chaste, and it is unto chastity that she gives the Keys of life. To give way to impure love is to espouse death. Liberty, the life of the soul, is preserved only in the order of nature. It is wounded by all voluntary disorder; it is destroyed by prolonged excess. Then, instead of being guided and preserved by reason, one is abandoned to the fatalities of the flux and reflux of the magnetic light, which devours without ceasing because it creates continually, and because in order to produce always it must absorb eternally. Hence come homicidal mania and suicidal incentive.

There exists a doctrine; a key also exists; and there is, further, a sublime tradition. This doctrine, this key, this tradition, is transcendent magic. There only will be found the absolute of science and the eternal basis of law, the antidote to all folly, superstition, and error, the Eden of the understanding, rest of heart, and peace of soul.

III.—MODERN SPIRITISM.

The existence of the universal magnet specialized in metals, plants, animals, and men, was known to the ancient hierophants. To that mysterious force the names of Od, Ob, and Aour, were given among the Jews. It is the double vibration of the universal and vital light—astral light in the stars, magnetic light in stones and minerals, animal magnetism in animals and men. Everything in Nature reveals its existence. The experiments of Mesmer and his successors have proved that animal magnetism can communicate to inert objects the life and will of man. There is, therefore, small room for astonishment at the phenomenon, so frequent in our own days, of speaking and moving tables; but ignorance loves to be surprised, because surprise makes it wonder, and wonder enchants it; then it has no wish to be disillusionized, and will not hear the simple truth-speakers. Nearly the whole truth on the phenomena of table-turning is most simply and clearly expressed in the letter of an anonymous savant which is cited by M. Morin.

"Be sure," says this savant, "that there are neither spirits, nor the souls of the dead, nor angels, nor demons, in the tables; but all these may be there if you wish it, when you wish it, and how you wish it, since it depends on your imaginativeness, your temperament, and your private opinions old or new. *Mensambulance* is only a phenomenon ill observed by the ancients, misunderstood by the moderns, yet perfectly natural; it concerns physics on the one part and psychology on the other, but it was inexplicable before the discovery of electricity and heliography, because, in order to explain a fact in the psychical order, we are forced to lean on the corresponding fact in the material order, as the ancient poets did in their comparisons and the prophets in their parables.

"Now, it is well known that the daguerrotype has not only the faculty of receiving impressions from objects but also from the images of objects, and the phenomenon under consideration, which could well be called *mental photography*, does not only produce realities but also the dreams of our imagination, with such fidelity that we are occasionally deceived, being unable to distinguish between a copy from life and a proof taken from the image. It will be said that this mental photography is a very extraordinary thing, and as much was declared of ordinary photography, but we have since grown familiar with it. It will be the same with the later discovery; we shall become accustomed to it and each of us will be able to try his hand at the tables as others at the daguerrotype, some successfully, some badly, for a number of indispensable precautions and conditions are required to ensure success. The first hairbrained and clumsy person who comes to it is no more qualified to obtain a 'good test' on one side than on the other.

"The magnetizing of a card-table and of a person is absolutely identical; it is the invasion of a foreign body by the intelligent vital electricity, or by the thoughts of the magnetist and his assistants. Nothing can afford a more just and easily grasped idea of it than the electric machine collecting the fluid on its conductor, to obtain therefrom a third force, which is manifested in outbursts of light, etc. Thus electricity accumulated on an isolated body acquires an energy of reaction equal to the action, whether for magnetism, decomposition, enkindling, or the despatch of its vibration to a distance. These are the sensible effects of blind as distinguished from intelligent electricity, which corresponds to the former, and is produced by the cerebral pile of man. This electricity of the soul, this spiritual and universal ether, which is *the ambient medium* of the metaphysical or incorporeal world, needs to be investigated before being admitted by science, which knows nothing of the great phenomenon of life beyond.

"Cerebral electricity, which, for myself and my co-workers, is no longer a matter of hypothesis, seems to require, before it can be manifested to the senses, the help of ordinary statical electricity, so that when this is wanting in the atmosphere, as when the air is full of moisture, no motion can be obtained in the tables, which will clearly tell you on the morrow what they lacked the previous day.

"The intelligence of the table is the sum, or, if it be preferred, the reflection of the intelligence of those who magnetize it, it may be even said of a whole assembly which is attentive and united in sentiments and opinions. At other times it is only the repercussion of the ideas of a single person, whose will is stronger, who can arrest or quicken the table at a distance, and can impose on it any sequence of ideas which may please him. There is no need that the ideas should be consciously in the brain of the sitters; the table discovers and formulates them of itself, and always in suitable terms; it frequently requires time to accomplish certain crambos; it begins a verse, erases it, corrects or inverts it, quite after our own fashion. If the sitters are sympathetic and on good terms with one another, it trifles, jokes, and laughs with us like an educated talker; it joins in the general tone of the conversation; it is a social spirit; but if we ask it for an epigram on an absent person it offers us a plagiarism; and as for things of the other world, it is as full of conjectures as we are; it makes up its little philosophical systems, discussing and sustaining them with the most crafty eloquence. In a word, it contrives for itself a reason and a conscience out of materials found in ourselves.

"All this may appear fantastic and incredible in the extreme, but after investigation observers besides ourselves will come to the same conclusion. The Americans are convinced that the dead return, others that angels and demons do so, and to each group comes the reflection of his own preconceived belief; so the initiates of the temples of Serapis, Delphos, and other theurgico-medical establishments of the same kind, were assured beforehand that they entered into communication with the deities adored in each sanctuary, which never failed to take place. To us who know the value of the phenomenon, nothing ever occurs which we are unable to explain without difficulty in accordance with our principles; we are absolutely certain that after charging a table with our magnetic influx, we have created an intelligence analogous to our own, which possesses free-will like ourselves, can converse and dispute with us with a superior degree of lucidity, because the mass is stronger than the individual, as the whole is greater than the part.

"The most favourable condition is to have children almost without mental influence as our only collaborateurs; then it is almost as if one stood alone in the presence of his conscience and in private conversation with himself, save that the ephemeral reasoner formulates what exists in our own conscience in a merely chaotic or nebulous state. There is no response in all the ancient oracles that does not find its natural explanation in the theory the key of which we give here. Christianity, which undertook to deliver the world from superstitious beliefs, discerning their dangers and inanities, though without discovering their cause, had great battles to fight for the extinction of oracles and sibyllism, and had to employ something more than persuasion, the Inquisition itself having no other end in view. Read Ammianus Marcellinus, the persecution of the consulters of tables, instituted by early Christian emperors, and the sermons of Tertullian on those who interrogated *Capellas et Mensas*. No less than seventeen centuries and a half were required to exterminate the sorcerers by fire and sword; the last survivors were Urbain Grandier and Cagliostro, but the phenomenon, being natural, reappeared, now under the form of the convulsionaries of St Médard, now under that of the *hallucinés* of St Paris, to the reality of which Talleyrand bore witness in his youth, he himself having crucified a sybil with the help of the Abbé de Lavauguillon without doing her any injury. Mesmer resuscitated the same thing. The phenomenon is, indeed, as old as man. The Indian and Chinese priests practised it before the Egyptians and Greeks; it is known to the Esquimaux; it is the *phenomenon of Faith*, that source of all prodigies; when faith grows weak, miracles disappear. He who said, 'By faith ye may move mountains,' would not have been surprised at a table being lifted. By faith the mesmerist charms away rheumatism, and rural shepherds obtained from the end of their crooks, as we from the feet of our tables, responses analogous to the personal beliefs of the questioners, and were as much astounded at finding their thoughts, instincts and feelings thus formulated, as the savage is amazed at beholding his likeness reflected in a looking-glass. The worst off are those who think they are having commerce with the devil, who re-echoes their fancies, and sometimes the state of their conscience.

'Glassed in the table, man so monstrous seems
At times, that he himself the demon deems.'

"The greater the number of believers joined in any single faith about a table, the more the pile is charged, and the more powerful and wonderful are the results. The primitive Christians gathered round the holy table to communicate with God and they beheld God, as those who believe in magic and sorcery see sorcery and enchantments everywhere. The guests at Belshazzar's feast beheld the menace which originated in their consciences against the author of such orgies reproduced on the walls, and nothing more. Those who believe in apparitions, in phosphorescent lights, in mysterious noises, are equally provided for in harmony with their notions, for it is rendered to every man according to his faith.

"Man is a microcosm or little world; he bears within him a portion of the great whole in a chaotic state. The task of our *semidei* is to disentangle that part which is due to them by incessant mental and physical labour. They must fulfil their service by the continual invention of new products, new moralities, and set in order the coarse and formless materials distributed by the Creator, who made them in His own image that they in turn may create and may complete the work of creation—a vast labour which will only be accomplished when the whole shall have attained such a height of perfection that it will be like to God and worthy to survive to itself. We are far from this final moment, for it may be said that everything has still to be made, remade, and finished here below—institutions, systems, and products.

Mens non solum agitat sed creat molem.

"We exist in life, that ambient intellectual medium which nourishes a necessary and perpetual solidarity in man and things; each brain is a ganglion, a station of the universal neuralgic telegraph, constantly *en rapport* with the central station, and with all others, by means of thought-vibrations. The spiritual sun enlightens souls as the material sun illumines bodies, for the universe is double and follows the law of couples. The ignorant station-holder misinterprets the divine despatches and often renders them in a false and ridiculous sense. Therefore, education and true science can alone destroy superstitions, and the nonsense sown broadcast by ignoramus interpreters placed in the *stations of instruction* among all the peoples of the earth. These blind interpreters of the Logos have always sought to impose on their disciples the obligation of judging without examination *in verba magistri.* We would ask no more, alas! if they would interpret exactly the interior voices which deceive false minds alone. 'It is for us,' they declare, 'to disentangle the oracles; that mission is exclusively ours, *spiritus flat ubi vult*, and it breathes only on us.' No, it breathes everywhere, and the beams of spiritual light enlighten every conscience, but as there are owls that fly the day, there are also refracting bodies and many which are destitute of the reflecting power. These are indeed the majority. O when all souls and bodies shall equally reflect the two-fold light, how far clearer shall we see then than to-day!"

We believe with the savant of M. A. Morin that present phenomena are opening for us the way to the greatest and most important discoveries. This mental photography of current ideas is of immense value in revealing the great communion of life. One soul does in fact sustain life throughout the whole of Nature. It is active in intelligent creatures and passive in others. Now, the active acts on the passive and borrows its strength; man can appropriate the strength of the lion, the agility and cunning of the ape; he can also impose his own thought on both and make use of them as instruments —all this is a question of magnetism. Do you think the great painter, for example, finds the colours which glow on his canvas in the wares of the artists' colourman? No, his genius commands the sun, which yields its reflections to him. Intellectual omnipotence is a magic, and matter placed at the disposal of mind becomes itself intelligence. Day stands in need of night in order to shew itself, and

"Apollo's time of abdication comes,
We know what genius now to call on most;
Its virtue ALL THE WORLD, 'tis NO ONE named;
They best dispense it who possess it not,
Just as the magnet's positive effect
Its constant agent finds in pole opposed.
Dumb Nature speech inspires, wide ignorance
Creates the symbol, in a single word,
The man of genius is perchance that man
Who most attracts the mind of all the fools."

We do not yet know the powers of which human magneticalness can dispose, and when the prodigies of faith become the conquests of science, man, enthroned above all superstitions, will have taken his place in the universe, will know that he is born to command Nature, and is the plenipotentiary of God here below.

But, returning to Spiritism, something strange and unheard of seems now taking place in the world. Christianity, by fixing all our hopes in death, disgusted men with life, and here a new belief seems trying to reconcile us to existence by annihilating death. For spiritists, in fact, there is no death. Life present and life to come, barely divided by a thin partition which spirits can pass through, are henceforth one and the same life. We are surrounded by those we loved, they touch us, make signals to us, write to us, walk with us, and bear half our burdens. At times even their hands become visible and palpable to clasp our own. No more tears shed over tombs, no more wailing, no more funereal wreaths in memory of those who are no more, for so far from having ceased to exist they are living more truly than we are. The old broken-down wall which once separated definitely the two existences of man, is like the partition which divided the dwellings of Pyramus and Thisbe ; it permits speech to pass between, it does not even prevent kisses. All this is so specious, so astounding, so beautiful, that we easily allow ourselves to be possessed by a flattering credulity, and do not sufficiently reflect to perceive that the pretended new religion destroys the cultus and the hierarchy, snaps the golden chain of tradition, renders the priesthood useless, deprives morality of its eternal sanction, overturns the temple for the tomb's profit, and substitutes for the sacraments of the living the doubtful and problematic contact of the dead. In these multiplied evocations reason is fatigued, faith materialized, the severe grandeurs of theology are transformed into romantic and sentimental trivialities, a Christ as ridiculous as Rénan's is talked of, and a Virgin Mary who comes every evening to kiss the withered and toothless mouth of the old man Girard de Caudemberg. In the same way that solar photography reproduces with infuriating fidelity the blemishes and scars on a face, this astral photography reproduces the nothingness of silly conversations, the temerity of conjecture, and the follies of idiotic thoughts. The medium Rose evokes Madame Lafarge and makes her acknowledge her guilt—an impious outrage on the grave of an unfortunate woman, whose memory, protected by a doubt, concerns the honour of an honourable family, some of whose members still live and believe in her innocence. By the side of enormities like this, we find from the pencil of mediums pages which may not have been actually written before, though they appear familiar, so much do these verbiages resemble one another, Sometimes the pretended spirit naively copies from an author whom, doubtless, he thinks little known. The writer of this book was one day astonished at finding in a number of *La Vérité*, a spiritualistic journal published at Lyons, a page from the introduction to his "History of Magic," under the signature of Plato. The pencil writes dull and vapid songs which it attributes to Béranger, and ridiculous discourses which it fathers on Lacenaire; it is a tohu-bohu of pretentious stupidities and mutilated reminiscences, it is the Sabbath of the most drivelling devils imaginable, it is a chaos of extravagances. Then, by the side of all this, are observations full of keenness, bold hypotheses, and real fragments of science sewn up with the old pack-thread of Tabarin or Jocrisse. Apollonius Tyaneus writes Saint-Simonian tirades and signs them St Augustine; St Augustine declaims against the Church Catholic; St Louis talks like Jean Journet; St Vincent de Paul speechifies; it is altogether the anarchic noise of mobs, the madness of crowds, the confusion of multitudes photographed while in motion; it is the impersonal and multiple spirit which idiotically drowns the animals it seeks refuge in, that spirit whose name is legion and is everywhere driven out by the gentle influence of the Word of Truth.

In the opposite camp, M. de Mirville blows the infernal trumpet and proclaims the reign of Satan. M. Gougenot Desmousseaux, his double, offers him the aspergillus to exorcise the Prince of Darkness. Insults rain down in place of holy water: the Voltairean strong-minded absurdly deny facts to avoid investigating causes. The respectable M. Velpeau explains by a slight cracking of the muscles of the calf those blows which break tables and almost demolish walls. For many people still, Home, the American, is only a skilful conjurer; a greater number shrug their shoulders and will hear nothing on the subject, while true science, in the midst of all this chaos, grave, silent, and dejected, is studying, observing, and waiting.

Luther one day had a visit from a spirit, whether white or black the reformer does not tell us; but he believed it, nevertheless, to be the devil. And behold the devil arguing with the monk, and the monk convinced by his arguments, and so came the Reformation into the world! Spiritists and table-turners, this is your whole history. A voice addresses you, you know not whose it is; often your pretended revelations swarm with falsehoods and contradictions; yet you think yourselves free of the hierachy, and that you know more than your curé and the Pope. The world beyond is revealed to you directly or by the mediation of beings beneath yourselves, diseased and ignorant or insane creatures, who are entranced and know not what they write, yet behold you are, like Israel, strong against God! You arrange eternal dogma as you please; you deny this, admit that; you invent fantastic paradises and an endurable perdition; you retail cheap morality along with all this, for it certainly looks well, and carries no obligation along with it.

Thus, after the thunders of the prophets, after the glories of the apostles, after the splendours of the fathers, after the patient, laborious, but incomplete reasoning of the scholastic philosophers, after the despairing courage of reformers and philosophy, God, at the end of His resources, sends talking-tables to spell out in jumps the indecent saying of Cambronne, an accommodating seasoning of idiotic doctrines and an encouragement to intellectual onanism. Is it God? No, it is the God you have made for yourselves who is reduced to such paltry expedients! Yet you pass before Bedlam without taking your hat off and repeating that passage in Scott—

> "This is my own my native land!"

Faith in God is the firm adhesion of the soul to the necessary hypotheses of the understanding. Faith in Jesus Christ and in His Church is the soul's firm adherence to the necessary hypotheses of the heart. If God be, He is good; if good, He loves us; if He love us, He must efficaciously cure our evils. He must come to us since we cannot go to Him. The Incarnation, the redemption, the sacraments, the unchangeable dogma, the indefectible hierarchy, become necessary, and all these are proved by the real existence and perpetual presence in the Church of an evidently divine power which changes the ignorant into sages, the weak into heroes, the simplest women, and even the poorest children, into veritable angels on earth. Woe to him who misunderstands, shame to him who resists and denies this power, for it is the Spirit of Charity! By the side of this reasonable faith, a fond and fanciful faith, anarchic as madness and capricious as dreams, has always endeavoured to establish itself—it is the faith of visionaries who take the phantoms of their imaginations to be divine revelations, of those who seek knowledge from ecstacy, intoxication, sleep, catalepsy, in fine, from all states which by suspending free-will in man, render him more or less insane. And they see not that alienation is forfeiture of manhood, that the spirit of vertigo is the spirit of lies and wickedness, and that by abandoning themselves to automatic trances, they leave the direction of their thought to the dark unknown, and become voluntarily deranged, which is horrible and wholly contrary to Nature. They develop thereupon into prophets of the vortex, seers of vertigo, oracles of the great chaos, interpreters of fatality. They gaze into a broken glass, and fancy they behold the multitude of celestial spirits which have already served as nourishment to their minds, while their doctrinal reveries resemble the nightmares of painful digestion. Where is the essential difference between our modern hypnotists and those ancient Indian gnostics who with eyes fixed on their navel awaited the manifestation of the uncreated light? Necromancy replacing Christianity, death-lights substituted for the speech of the living God, spectral fluid descending on us instead of grace, the eucharistic communion neglected for I know not what banquets where the soul is asphyxiated by breathing the phosphorus emanating from corpses—this, pitiable beings, is what you take for a religious renovation, this is your faith and your cultus, this the darksome God whom you adore!

Read the Fathers of the first centuries; scan the great epochs of Christianity; listen to St Augustine aspiring towards the infinite, and St Jerome meditating on heaven, amidst the noise of the falling Roman Empire; hearken to the peal of the eloquence of Chrysostom and St Ambrose; then come down to the spiritualistic vagaries of Home, or the pantheistic lucubrations of Allan Kardec, and you will smile in pity and disgust. Is death but a bitter deception? Are the realities of the life beyond to be the derision of our aspirations in this? Is the true paradise less radiant than Dante's, and perdition less terrible than his hell? What, do disembodied spirits, like those of Swedenborg, promenade with hats on their heads? Do they obsess the living to make them write puerilities? Don't you see that the hell of the Middle Ages with its grandiose terrors would be preferable to this ridiculous degradation of souls? Let God torture me if there be a God who is capable of torturing me, but do not let Him make me a fool!

Spiritism is a photography of current notions. The books of Allan Kardec swarm with Saint-Simonism, Swedenborgianism, and Mormonism, but they are less learned than Saint-Simon, less elevated than Swedenborg, less logical than Joe Smith. Must we believe that we continue growing old after death, and that we reject on earth the dotage of the life beyond? What a sad prospect for great men! What a melancholy advantage for the living!

Magical doctrine is not that of mediums. Dogmatizing mediums can only teach anarchy since their inspiration is the result of disorderly excitation. They are ever predicting disasters, ever denying hierarchic authority, ever posing as sovereign pontiffs. The initiate, on the contrary, respects the hierarchy above all, loves and preserves order, is deferential to sincere belief, rejoices at every sign of immortality in faith, and of redemption by charity, which wholly consists in discipline and obedience.

The study of the strange phenomena which take place in the presence of men like Home is no less of the highest importance. It is a question of seriously recanting the too premature denials of the eighteenth century, of unfolding before science and reason less narrow horizons than those of a bourgeois criticism which denies everything it is unable to explain. Mr Home is a person afflicted with contagious somnambulism and contagious hallucination. The facts which take place in his presence prove that the forms of an over-excited imagination are as real as the impressions of photography. We cannot see that which has no existence;

the phantoms of dreams and the reveries of the waking state are real images existing in the Astral Light. But if the images attracted by diseased brains have any reality about them, can they not be really projected outside the brain or entire nervous organism of the medium, and thus influence the organism of those who voluntarily or otherwise enter into nervous sympathy with the medium?

And now let us answer those who see manifestations of the other world, and facts of necromancy in these phenomena. Our teaching on this point is that of the rabbins who compiled the Zohar.

Axiom.

The spirit clothes itself to come down, and strips itself to go up.

Created spirits are clothed with bodies because they must be limited, in order that their existence may be possible. Denuded of all body, and consequently unlimited, created spirits would lose themselves in the infinite, and for want of the ability of self-concentration somewhere they would be dead and impotent everywhere, plunged, as they would be, in the immensity of God. All created spirits, therefore, have bodies, some more subtle, some grosser, according to their environment. The soul of a dead person cannot live in our atmosphere any more than we could exist in the earth or water. It dwells above the air, which is an earth for it,[1] as the Saviour declares in the Gospel—"The great gulf is fixed, and those who are above can no longer go down to those below." The hands which appear in the presence of Mr Home are, therefore, air coloured by the reflections which his diseased imagination attracts and projects. They may be touched as they are seen; they are part illusion, part nervous and magnetic force. Such phenomena of the Astral Light are always produced at critical epochs for humanity. They are phantoms of the world's fever, the hysterics of an outwearied society. In the days of the Cæsars Rome was full of spectres; the doors of the Temple opened of themselves in Vespasian's time, and the cry of "The gods depart!" was heard. Now, when the gods depart, the devils return; religious sentiment is transformed into superstition when faith is lost; for souls have need of faith, because they are athirst for hope.

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[1] See Note 53.

Sacred and beautiful kingdom of the sky, Jesus the Man-God, and Mary the Mother of God! Angels of Fra Angelico, Saints of the Golden Legend, Virgins of the paradise of Dante, how far more sublime and poetic, how far more fair are ye than the ghosts of Cahagnet[1] or the wandering larvæ of Allan Kardec! Severe and incorruptible dogma, which distributes the elect on the golden ladder of the hierarchy; profound teaching, full of light for docility of mind, and of darkness for pride; sun of glory and of justice, men see you not, because their eyes are blinded! Let them return to reason, and they will return to faith, for faith and true reason are sisters, and both are God's cherished daughters. Woe be to him who discerns them not, but threefold woe to him who would divide them!

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[1] See Note 54.

PART X

THE RELIGION OF MAGIC

I.—FAITH.

FAITH is the firm adhesion of the soul to its reasonable and necessary hypotheses, and this faith may itself be called reason. The obstinate adherence of the mind to impossible and unreasonable hypotheses is superstition, fanaticism, folly.

Faith is the confidence of the human soul in a higher reason than its own reason. It, therefore, exalts the intelligence of man instead of degrading it. The expanse of heaven begins where the peaks of the mountains finish. I cannot believe the reverse of what I know, and I cannot know the opposite of that which I believe, without at once renouncing either my faith or knowledge. The object of faith is, therefore, necessarily hypothetical, but the object of rational faith is necessary hypothesis for science. Where science pauses faith begins, and it is defined by St Paul in the following terms:—*Accedentem ad Deum oportet credere, quia est et inquirentibus se remunerator sit.* The things of science must not therefore be judged according to the processes of faith, nor the things of faith according to the methods of science.

To enlarge the sphere of science is apparently to defraud faith, but it is in reality to extend its domain in proportion, for it widens its basis. Faith is superstition and madness if reason be not at its foundation. We must believe in causes which reason compels us to admit on the evidence of effects that are known and appreciated by science. The work of science is to detach faith from the letter and unite it to the spirit. In proportion as science grows faith is exalted. Any faith that does not illuminate and extend reason is a superstition; any dogma which denies the life of the understanding and the spontaneity of free-will is also a superstition. To believe is to acquiesce in what we do not now know, but which reason assures us beforehand that we shall know, or, at least, recognise, some day. Faith is the supplement to reason in the darkness which the latter leaves both before and behind her. It emanates from reason, but must not be confounded with it. Its apparent opposition to reason is the strength of both, for it establishes their distinct and separate provinces, by fructifying the negative side of the one with the positive side of the other. What has caused all religious errors and confusions is the ignorance of the great law of the analogy of contrary things; we have sought to make religion a philosophy and philosophy a religion; we have endeavoured to subject the things which are of faith to the critical methods of science, which is quite as ridiculous as to subject science to the blind submissions of faith. To reason upon faith is to destroy faith, which has an object beyond reason. Faith is aspiration towards the infinite, and mystery is its necessary object; it is not the stupid credulity of astonished ignorance. It is the consciousness and confidence of love; it is the cry of reason, which persists in the denial of the absurd, even in the presence of the unknown. It is a sentiment as necessary to the soul as breathing is to life, it is the heart's dignity, it is the reality of enthusiasm. It does not consist in the affirmation of this or that symbol, but in true and constant aspiration towards the truths which are veiled by all symbolisms. To deny a religion, or even all religions, rather than adhere to formulæ which the conscience reproves, is a courageous and sublime act of faith. Every man who suffers for his convictions is a martyr for faith. He may explain himself badly, but he prefers truth and justice before all else; do not let him be condemned without a hearing!

To believe in the supreme truth is not to define it, and to declare our belief in it is to admit the possibility of things beyond our knowledge. To define and circumscribe the object of faith is to formulate the unknown. Professions of belief are statements of human ignorance and aspiration, while scientific theorems are monuments of human conquests. Man can realise that which he believes in the measure of that which he knows, and in virtue of that which he does not know; and he can accomplish all that he desires in the measure of that which he believes, and in virtue of that which he knows. Analogy is the final word of science and the first of faith; it is the sole possible mediator between the finite and the infinite, between the visible and invisible. Dogma is the ever-ascending hypothesis of a presumable equation. For the ignorant, it is the hypothesis which is the absolute affirmation, and the absolute affirmation which is hypothesis. Science has its necessary hypotheses, and he who seeks to realize them ennobles science without restraining faith, for on the other side of faith is infinity.

Faith is greater than all religions, because it determines less than any of them the articles of belief. A definition of faith is, at most, the settlement of the terms of a common hypothesis, for it is impossible to divine the unknown except by the supposed and supposable proportions which it bears to the known, and thus analogy, the one and only dogma of the ancient Magi, has been and ever will be the begetter of all others. No specialized dogma constitutes more than a persuasion which belongs to a particular community, but faith is a sentiment common to humanity at large. The more we argue with a view to definition, the less we believe; an additional dogma is an opinion which a sect appropriates to itself, and, in some sense, abstracts from universal faith. Let the sectarians cast and recast their dogmas; let the superstitious elaborate and formulate their superstitions, let the dead bury their dead, and believe in the inexpressible truth, in the Absolute which reason admits without understanding, which we perceive without knowing! Believe in the Supreme Reason! Believe in infinite love, and commiserate the stupidities of the schools and the barbarisms of false philosophy!

Moral equilibrium is the concurrence of science and faith, distinct in their forces, but joined in their action to provide the mind and heart of man with that rule which is reason. It no more belongs to a theologian to affirm a mathematical absurdity, or deny the demonstration of a theorem, than to a *savant* to cavil, in the name of science, for or against dogmatic mysteries. An article of faith is not a subject for dispute, it is believed or not believed in, but it is of faith precisely because it excludes the examination of science. When the Count Joseph de Maistre asserts that our present stupidity will one day be the cause of as much astonishment as the barbarism of the Middle Ages, he, doubtless, alludes to those so-called strong minds who are daily saying :—" I will believe when the truth of dogma shall be scientifically proved to me." That is to say, I will believe when nothing remains to believe in, when dogma, as such, shall have ceased to exist, having become a scientific theorem, or, in other words, I will not admit the infinite till it be explained, determined, circumscribed, and defined for me, in a word, till it has been limited. I will believe in the infinite when I know there is no infinity, in the immensity of ocean when I have seen it sealed up in bottles. But, good folks, what has been clearly proved to you, you believe no longer, for you know it!

Faith is a divination by intelligence and love, directed by the indices of nature and reason. It is, therefore, in the essence of the things which are of faith to be inaccessible to science, doubtful for philosophy, and indefinite for certitude. Faith is the hypothetical realization and conventional settlement of the final ends of hope. It is the adherence to the visible sign of things unseen.

Sperandarum substantia rerum
Argumentum non apparentium.

Science is purely human, and faith cannot reasonably affirm itself to be divine unless it be immensely collective. It is this collectiveness which deserves for opinions the name of religion, that is, the moral bond which unites men to one another. An isolated belief does not deserve the name of faith, which signifies confidence. Scientific truth is proved by exact demonstrations, truth in religion by the unanimity of belief and the sanctity of works, which are the proof of faith. To defy all social authority, and only put trust in one's self, is insanity. The Catholic believes in the Church because the Church represents for him the *élite* of believers. It is this which justifies the faith of the charcoal-burner, who not only should be a believer in matters of religion, but also in matters of science. Shall he deny or contest the genius of Newton because he cannot understand his theorems? I am no expert in painting, but I submit willingly to the judgment of great artists, who, not being experts in exegesis, in theology, and in Kabbalah, would be unreasonable if they did not, in such matters, defer to the opinion of those who have made the transcendental sciences a special study.

This, then, is the foundation of faith. It is the confidence of those who do not know in those who do; and as the formulation of beliefs should borrow from science the grounds of its hypotheses, and as it is necessary that science should at least admit the possibility of such hypotheses, it follows that in matters of belief, above all, authority is needful, and that this authority should be collective, hierarchic, and universal; in other words, catholic. The central point of faith is thus the teaching of the Church; thence it radiates and advances in science, but circularly and in accordance with two forces analogous to those of the stars—the centripetal and centrifugal forces.[1]

II.—THE TRUE GOD.

The idea of God is a psychological, real, universal, incontestable fact. Logic or reason, the Logos of supreme power, is God. This reason, this universal logic, illuminates all rational souls. It is the great soul of all souls, the immovable centre round which intelligences gravitate like star-dust. To believe that there does not exist an intelligent cause in being, is the most rash and absurd of creeds—a creed, because it is the negation of the indefinite and undefinable; rash, because it is isolating and desolating; absurd, because it supposes the most complete nothingness in place of the most complete perfection. To believe in the reason of God, and in the God of reason, is to render atheism impossible. Idolaters have made atheists. When Voltaire said that "if God did not exist he must be invented," he felt rather than understood the necessity of God. Does the Deity exist in reality? We do not know; we believe it, but have no certainty; if we were certain we should not believe, we should know it. We hope and desire that He does exist, and this is the cause of our faith, which, thus formulated, is reasonable faith, for it admits the doubt of science; in fact, we only believe in what seems probable, but cannot be ascertained. To think otherwise is to rave, to speak otherwise is to talk like fanatics or *illuminés*.

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[1] The substance of this passage is derived from Part VIII., pp. 347, 348, to complete the author's indications on the subject of philosophical faith.

God, in philosophy, cannot be more than a hypothesis, but it is a hypothesis imposed by good sense and reason, a hypothesis so necessary, that without it all theorems become absurd or doubtful. God is the absolute object of human faith. Is the Universal Being a blind machine which eternally evolves intelligences by chance, or itself a providential intelligence which directs forces for the amelioration of spirits? The first supposition is repugnant to reason, and, therefore, both reason and science should defer to the second.

For the initiates of the Kabbalah, God is the absolute unity which creates and animates numbers, and for them the unity of human intelligence proves the unity of God. Mathematics cannot demonstrate blind fatality, since they are the expression of that exactitude which is the character of the most supreme reason. The man who denies God is as fanatical as he who defines Him with assumed infallibility, and the blasphemy is equal in both. Every definition of God is a recipe of religious empiricism, by means of which superstition will be sooner or later enabled to fabricate a devil. God is commonly defined by enumerating all that He is not, for He is necessarily the most unknown of all beings; He can only be defined in the inverse sense of our experiences, He is all that we are not, He is the infinite opposed to the finite by a contradictory hypothesis. Man realizes that he is made in the image of God when he has conceived the Deity by enlarging to infinity his conception of himself. Understanding God as man the infinite, man says to himself, I am God the finite. He makes God by analogy, working from less to greater. Absolute magical science bids us, nevertheless, and before all things, believe in God, and adore without seeking to define Him, for a God defined is in some sense a finite God. The less we define God, the more are we forced to believe in Him. God is that which we shall be eternally learning to know, and, consequently, that which we shall never know. The greatest of all mysteries is this existence of Him for whom alone there is no mystery. Containing the infinite, which is essentially incomprehensible, He is Himself the infinitely and eternally insoluble mystery; that is to say, He is in all appearance that pre-eminent absurdity in which Tertullian believed. *Credo quia absurdum.* Necessarily absurd, since reason must for ever renounce attaining it; necessarily credible, since science and reason, far from proving that it does not exist, are absolutely and necessarily forced to countenance the belief that it does, and to adore it themselves with closed eyes, for this absurdity is the infinite source of reason.

God, nevertheless, cannot subsist without some supreme and inevitable reason, and it is this reason which is the absolute, it is in this that we should fix our faith, if we seek a substantial base for it. St Thomas has said:—"A thing is not just because God wills it, but God wills it because it is just." If he had logically deduced all the consequences of this beautiful thought, he would have found the philosophers' stone, and instead of being only the Angel of the Schools, he would have been their reformer.

From the idea which men conceive of God have always proceeded their notions of power, whether spiritual or temporal, and the word which expresses Divinity having been in all ages the formulation of the Absolute both in revelation and natural intuition, the meaning which is attached to this word has been invariably the dominant idea of every religion and philosophy, as of all politics and ethics. Divinity, one in its essence, has two essential conditions for the fundamental bases of its being—necessity and liberty. To conceive in God liberty without necessity is to imagine an omnipotence without rule or reason, it is to enthrone the ideal of tyranny in heaven. This was the most pernicious error which in the Middle Ages governed many mystical and enthusiastic minds. To conceive in God necessity without liberty, is to suppose an infinite machine, of which we are, unfortunately for us, the intelligent wheels. To obey or be broken, such would be our eternal doom, and we should be knowingly obeying something which would command without knowing why; unhappy wanderers should we be, shut up in waggons which a terrible locomotive carries at full steam on the road to the abyss. This pantheistic, materialistic, and fatalist doctrine is at once the absurdity and calamity of our century. But the laws of supreme reason *necessitate* and rule *liberty* in God, who is *necessarily* wise and reasonable.

We have said that in the heaven of human conceptions it is humanity that creates God, and men think that God has made them in His likeness because they represent Him in theirs.[1] But let us now dare to affirm that there exists an immense fact, equally appreciable by faith and by science, a fact which renders God in a certain sense visible on earth, an incontestable fact, and one of immense significance; it is the manifestation in the world, from the epoch of the Christian revelation, of a spirit unknown to the ancients, a spirit evidently divine, more positive than science in its works, more magnificently ideal in its aspirations than the highest poetry, a spirit for which it has been necessary to create a new name, wholly unheard of in the sanctuaries of antiquity, a name which in religion, both for science and faith, is the expression of the absolute. This word is CHARITY, and the spirit which we speak of is called the *spirit of charity*, which is God in His earthly manifestation. Before charity, faith prostrates itself, and science bows down overcome, for it is evidently something greater than humanity; it is stronger than all passions, it triumphs over suffering and death; it reveals Deity to every heart, and seems already to fill eternity by that realization of its legitimate hopes which it commences here below. By the spirit of charity Jesus, expiring on the Cross, triumphed over the anguish of the most frightful torments; by the spirit of charity twelve artizans of Galilee conquered the world; it is by charity, in fine, that the folly of the Cross has become the wisdom of nations, because all noble hearts have felt it a more sublime and worthy thing to believe with those who love and renounce themselves, than to doubt with the egotists and slaves of self-indulgence!

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[1] See Note 55.

III.—The God of Light and the God of Shadow.

A God in their own likeness is a necessity for ordinary men. If their master be not angered when they do evil, they will believe in the impunity of evil, and there will be no longer any bridle on their unruly actions. If the master be not hard, severe, mysterious, difficult to understand and satisfy, they will fall into carelessness and idleness. The refractory child has need of rods, and the father must have the quality of feigning anger, even when disposed to smile at the rogueries of his offspring. Hence our ancient teachers tell us that the Divinity has two faces, one which grows wrathful regarding the crimes of men, the other which smiles in the contemplation of eternal justice. This mystery of transcendent initiation was known even to the Greeks, who sometimes depicted Pluto with the attributes of Jupiter, Egypt invoked the black Serapis, and there are images of Bacchus in which the two faces characteristic of Janus are given to the god whose adventures recall the history of Moses, that god in whose festivals they cried, *Io Evohe!* (*Jod he vau he*), the four letters of the name of Jehovah. One of these faces is young and beautiful like that of Apollo, the other grotesque and grimacing, like that of Silenus. Apollo and Bacchus typify the two principles of human exaltation—enthusiasm and intoxication. Sublime souls are intoxicated by beautiful poetry; vulgar souls seek enthusiasm in the vertigo induced by wine. But wine is not the sole cause of intoxication in the vulgar. Men devoid of elevation are besotted by all fumes which have the power of ascending to the brain—insatiable desires, disorderly affections, vainglory, fanaticism. Some ascetic imaginations are more insane and unruly than the Bacchantes; there are pretended defenders of religion, who, converting sweetness into bitterness and preaching into a sneer, are condemned by incorruptible nature to wear the mask of a satyr. Their lips are seared by insolence as by a red-hot iron, and their crooked eyes advertise, despite themselves, the perversity of their heart.

The shadow face described by the rabbins is not, however, the god of Garasse, Patouillet, and Veuillot, but the veiled Deity of Moses, the posterior God, if I may so allude to an allegorical episode in the Bible. Moses entreated God the invisible that he might be permitted to behold Him. Turn towards the opening in the rock, said the Lord, I will set my hand on that opening as I pass, and when I have gone by, thou shalt see my back parts. When Moses wrote this, the symbolism of the shadow head was present to his mind, of that head which men alone can contemplate without being blinded by light. The God of light is He who is dreamed by sages; the God of darkness is the dream of the distracted. Human madness beholds all things backwards, and if we may be permitted to employ here the bold metaphor of Moses, the face which the multitudes adore is but the back part of the divine fiction—it is the hinder shadow of God: *Videbis posteriora mea.* This shadow God is, however, neither the evil principle of the Manichæans nor the Ahriman of the Persians; it is a more recondite conception, a mediating veil between the infinite light and the feeble eyes of man, it is a veil made in the likeness of the humanity wherewith God himself condescends to shroud his glory. The reason of all mysteries is found in this shadow, which explains the terrible God of the prophets, who threatens and inspires dread. It is the God of priests, the God who desires sacrifices, the God who slumbers often and is awakened by the trumpets of the Temple, the God who repents that He made man, who also, overcome by offerings and sacrifices, is appeased at the moment when he is about to punish. Here it should be observed that this obscure conception of divinity, far from seeming evil to the great rabbinical revealers of the mystery, was for them legitimate and necessary. The antique sanctuary was veiled, and when the veil was rent, that catastrophe announced the end of a religion and of a world. The veil is not rent without the earth quaking; this is what occurred at the death of Christ, but the sanctuary which is unveiled is a sanctuary which is profaned. Caligula soon set up his idols therein, while awaiting the torches launched by the soldiers of Titus. A voice cried:—The gods depart, whilst

Christianity silently prepares another sanctuary and weaves another veil.

The ordeals of Egyptian initiation took place in vast underground temples; thence neophytes who gave way to fear never again returned, but the adept who came forth victorious received the key of all religious mysteries, and the first great revelation, given to him in a flying whisper, was contained in this formula: OSIRIS IS A BLACK GOD. That is to say, the God adored by the profane is but the shadow of the true God. We attribute to Him the passions of man in order that he may be feared by men. For if we do not provide men with a master like unto themselves, the conception of divinity will so exceed their feeble intelligence that it will escape them completely, and they will fall into atheism. Man, when he does evil, becomes disordered, because he has broken the providential law of his felicity. He is therefore unhappy, discontented with himself, and is told that God is wroth with him, so as to explain the sentiment of his irritated conscience. He must then appease God by expiations, which, like the punishments inflicted on unreasonable and headstrong children will impress a horror of evil upon the memory. He must above all return into the path of goodness, and then, by the peace which he experiences, he feels that God has forgiven him. God, nevertheless, does not pardon because He is never wroth; but if you tell the ordinary man that the supreme judge is in the depth of his conscience, he will regard God as only a name, he will come easily to clash with conscience, attributing its scruples or remorse to educational prejudices. He will come also to have no other guide than the interest of his passions, which are the commandants of death.

IV.—THE TRUE CHRIST.

We know God only by the spirit of Jesus Christ, which is the spirit of charity manifested by his words and his works: herein is all revelation, divine like charity itself. Science questions miracles and criticises prophecies, but there is something stronger than science, and more marvellous than are miracles, and this is charity. The spirit of charity is God, it is the soul's immortality, it is the hierarchy, it is obedience, it is the forgiveness of injuries, it is the simplicity and integrity of faith. This spirit of Jesus Christ is ever living on the earth, otherwise all would die, and wheresoever it is found, there God is present, there active, and there, in a sense, visible. The Christ-initiator of modern times appeared to create new kings and new priests by means of knowledge, and, above all, by charity. Man, being unable, as we have said, to conceive anything superior to his own nature, idealizes himself in order to conceive God. Christ, by His sublime thoughts and admirable virtues, has realized this ideal. It is, therefore, in Jesus Christ that we must study God, and, as the mediator is also the prototype and model of humanity, it is in Him still that we must study man, considered exclusively from the spiritual point of view. The whole science of spirits is thus summed up in Jesus Christ. Angels and demons are purely hypothetical or legendary beings ; let them remain in the region of poetry, they cannot belong to science. Let us content ourselves with men, let us study Jesus Christ, and let us seek God!

The Gospel is the Spirit of Jesus, and this Spirit is divine. That is our profession of faith, plainly formulated, on the divinity of Jesus Christ. "My words are spirit and life," said this sublime initiator, "and here the flesh profiteth nothing." The Gospel is the history of His Spirit ; it is not the chronicle of His flesh. Man according to the flesh, God according to the Spirit, He is dead and He is arisen. "If you live by My Spirit," He said to His apostles, "your flesh shall be My flesh, and your blood My blood;" and these pre-eminently spiritual things, materialized through the density of barbarous theologians, have provided us with bleeding hosts and anthropophagus communions. The time has come for us to confound no longer the spirit with the flesh. When the Spirit of Jesus Christ shall be understood, that spirit which the Church invokes and adores under the names of spirit of knowledge, spirit of understanding, spirit of power, spirit of initiative, or of counsel, and, consequently, spirit of liberty, we shall no longer seek oracles from sleep, from catalepsy, from somnambulism, or from table-turning.

Logic or reason, the Logos of supreme power, is God. This reason, this universal logic enlightens all rational souls; it shines in the obscurities of doubt; it pierces, penetrates, and rends the darkness of ignorance, while the darkness cannot grasp or imprison it. This reason speaks by the mouth of sages, it is synthetized in a single man, who, for this cause, has been called the Logos made flesh, or the great incarnate reason. The miracles of this man were miracles of light. He taught men that true religion is philanthropy; he shewed them that it was not in one city, nor on one mountain, nor in the Temple, that God must be sought, but in spirit and in truth. His doctrines were simple, like his life. Love God, that is, spirit and truth, above all things, and thy neighbour as thyself; here, said He, is the whole law.

In this manner He opened the eyes of the blind, caused the deaf to hear and the lame to walk. The wonders which He worked on minds have been recounted in the allegorical form so familiar to the Easterns. His speech became bread which multiplied itself, His moral force a foot which walked upon the waves, and a hand which stilled storms. These legends increased with the ever-growing admiration of His disciples. They are charming stories, similar to those of the Thousand and One Nights, and it was worthy of the barbarous ages which we imagine have passed by, though they have not yet ended, to take these graceful fictions for gross and material realities, to debate anatomically the virginal motherhood of Mary, to institute in the hands of Jesus an invisible and miraculous bakery for the multiplication of loaves, and to see a globular and serous blood flowing from the white and pure hosts which protest against blood, and announce for ever the completion of sacrifice.

The Gospel is the symbol and expression of the great aspirations of humanity which are as ancient as the world, and it is the ideal legend of the perfect man. The conception of an incarnation or manifestation of God in man is found in all the dogmas of olden sanctuaries. That the Gospel is a symbolic book, the Apostles have not concealed from us. St John says:—"There are also many other things which Jesus did, which if they were written every one, the world itself, I think, would not contain the books that should be written." Now, the field of history is limited, but that of allegory is immense, and if St John did not mean to indicate by these words the true scope of the Gospel, he would have uttered an absurdity. But when the Apostles were silent, the evidence spoke sufficiently. Is there any need, for example, to prove to reasonable people that the devil, that is, the fictitious personage who represents evil, did not actually and bodily carry away Jesus to a mountain so high that He could behold from thence all the kingdoms of the world? The Gospel is full of similar histories composed in harmony with the genius of the Hebrews, who always surrounded their secret doctrine with enigmas and images, and in harmony with the genius of Jesus Himself, who, according to the Evangelists, scarcely ever spoke without parables.

Must it be said that under all these allegories the person of the historical Christ disappears and is destroyed? Must we think, with Dupuis and Volney, that the personal and human existence of Jesus is as doubtful as that of Osiris, as fabulous as that of the Indian Chrishna, who was also the son of a virgin? Can any one have the temerity to affirm it when Jesus Christ is still living in His works, still present in His spirit, which has already changed, and will certainly further transfigure, the whole face of the earth? The existence of Homer has been doubted, but of what Homer? Of the commentators, perhaps, but does this mean that the Iliad and the Odyssey have no existence? Have these divine poems composed themselves? And is it not far from these works, admirable as they undoubtedly are, to the living poem of Christianity, to that Iliad of martyrs, wherein gods combat and are overcome by women and children, to that Odyssey of the Church which after so many storms and persecutions arrives, a sublime mendicant, at the threshold of the palace of the Cæsars, launches with victorious arm the javelins which transfix the hearts of her enemies, and takes her seat upon the throne of the world?

The spirit of Jesus exists far more certainly and far more evidently than the genius of Homer. But this spirit is one of abnegation and sacrifice, for which reason it is divine.

The less a man seeks, the more does he find himself. The greater his self-abandonment is, the better he deserves the adoption of heaven. The more he forgets himself, the more will he be remembered. Such, in a few words, are the great secrets of the omnipotence of Christianity, and Jesus, who gave these precepts, has also set the example. The man has passed into the symbol, and it is thus that He has become God. The Gospel tells us that He led His disciples up to a high mountain apart, and was transfigured before them. His face shone like the sun, and His garments became white as snow, that is to say, the man was obliterated in the light of the new revelation, and tradition, completing the legend later on, says that Jesus, when ascending to Heaven, left nothing of Himself on earth but His Spirit spread abroad in all the Church, and the ineffaceable imprint of His feet on the summit of the mountain.

The Gospel is Jesus transfigured; it is the epic of His admirable intelligence, and the wonders of His ethics represented by the most affecting images. Not a word of this book must be expunged, not a letter added, for it is the divine testament of the man who has annihilated Himself for us. Therein let us seek lights for faith and not documents for history, consoling beliefs and not scientific probabilities. When the ancient eastern sculptors represented their deities, they gave them hybrid and monstrous forms to make it known to all that the gods were not men. In the same way the Evangelists by sowing their narrative with facts materially impossible, or formally contradictory, have meant to convey to us that they were not writing a simple history, but a profound symbol, and that here, as in all sacred writings, the letter which kills is a veil of the spirit which alone vivifies.

But this Gospel symbolism does not disprove, as we have said, the historical existence of Jesus. Rousseau declared that the inventor of such a history would be more astonishing than the hero. We fully endorse the sentiment. The Jesus who in His understanding and heart is sufficiently great to create this admirable legend, is superior to him whom the crowd foolishly adore, or still more foolishly deny; He is truly the ever-living incarnation of the Word of Truth, and we hail Him Son of God in all the splendour and in all the fulness of the term.

Alfred de Vigny has said that legend is frequently more true than history, because legend recounts not acts which are often incomplete and abortive, but the genius itself of great men and great nations. It is pre-eminently to the Gospel that this beautiful thought is applicable, for the Gospel is not merely the narration of what has been, it is the sublime revelation of what is and what always will be. Ever will the Saviour of the world be adored by the kings of intelligence, represented by the Magi; ever will He multiply the eucharistic bread, to nourish and comfort our souls; ever, when we invoke Him in the night and the tempest, will He come to us walking on the waters, ever will He stretch forth His hand and make us pass over the crests of the billows; ever will He cure our distempers and give back light to our eyes; ever will He appear to His faithful luminous and transfigured upon Tabor, interpreting the law of Moses and moderating the zeal of Elias.

When Jesus by the divine heroism of his death demonstrates the soul's immortality before the face of the whole world, when, victorious over agony, he utters a triumphant cry, then gently bows his head, and expires, what need have I that the rocks should split and the graves open? Let me rather ignore these marvels. My whole mind and my whole heart are not enough for the admiration of the just man's last breath. Away with these spectres, I have no time to look at them; I am absorbed by a sublime reality. At the same time, I do not seek, like certain writers, to explain the Gospel miracles by ridiculous suppositions, as, for example, to say that the sufferer Lazarus was in reality buried alive, and left by his sisters in the tomb for four days, so as to ensnare by this device the implicated or foolish vanity of some doubtful marvel maker. History or legend, the gospel narrative compels my veneration; I recall the magnificent picture of the prophet Ezekiel standing amidst the dead bones. Thinkest thou, O prophet, that these skeletons can revive? But, behold, at the word of man obeying the word of God, the Spirit of the Word breathes forth, and humanity is re-born. It is the same with Lazarus. Lazarus, the great human leper, the sick man of the entire earth, has been dead for four days, that is to say, for four thousand years, since, as Scripture elsewhere tells us, a thousand years are, with God, as a single day. It is already in putrefaction, this human nature governed by the Emperor of Caprea. Saviour of the world, Thou hast come too late. Hadst thou been present Lazarus would not have perished. Jesus answers nothing, but He weeps, and the people whisper: See how he loved him! Then He commands that the stone should be rolled away; He calls back the dead to life, and he that was dead rises, still wrapped in his shroud. Such are the beginnings of Christianity. Unbind him, says the Saviour, and let him go free; there is its fulfilment and its end. This is not the history of a man; it is the complement and interpretation of Ezekiel's vision. We breathe the fulness of the breath divine in this narrative. We weep with Jesus, we tremble and start up with Lazarus; we raise our captive hands towards heaven. Lazarus—such are the slaves of America, such are the oppressed of Ireland, such the martyrs of Poland. Say, O say, Saviour, that they shall be unbound and go free!

Why should I seek anything else in this page which so profoundly impresses me? I feel that it is true: I yield to the emotion which it inspires. But is it simply a parable, or is it the account of an event? As to this I know nothing, and should be rash if I affirmed anything contrary to the instruction of the Church herein. The tradition of the fathers is with me; they understood the symbol as I understand it and were far from denying the history which served as a foundation for the symbol.

The miracles of the Eternal are eternal. To admit the symbolism of the Gospel miracles is to intensify their light, is to proclaim their universality and perpetuity. No, these things have by no means passed away, as it is said, they endure eternally. The things which pass away are accidents that pass, the things which divine genius reveals by symbolism are immutable truths.[1]

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[1] See Note 56.

V.—MYSTERIES OF THE LOGOS.

That intelligent power which acts in the universal movement of things we denominate the WORD or LOGOS in a transcendental and absolute manner. It is the initiative of God which can never be ineffectual and can never be arrested before it has attained its end. With God, to speak is to create, and even among men such should be the purport of speech, for true speech is the seed of actions. A projection of intelligence and will can never be barren unless it be an abuse or profanation of its original dignity. This is why the Saviour of men demands a severe reckoning not only for all errant thoughts and thoughts without a legitimate object, but also for idle words, that is, words which have no corresponding action or consequence. A pleasantry, a drollery which causes diversion and laughter is not an idle word.

Jesus, says the Gospel, was powerful in works and in words—the works before the speech—thus he established and proved His right to teach. Jesus began to act and to speak, says another evangelist, and frequently in the primitive language of Holy Scripture an action is called *verbum*. Moreover, in every tongue that which expresses both being and doing is called the VERB, and there is no verb which cannot be supplemented by the verb *to act* through a change in construction. "In the beginning was the Word," says St John. In what beginning? In the first, the absolute *principium* which is before all else—in this beginning—was the Word, that is, action. This is philosophically incontestable, since the first principle, origin, or cause, all which terms are also included in the scope of the word *principium*, is necessarily the first mover. The Logos is not an abstraction, it is the most positive principle in the world, since it proves itself incessantly in deeds. Speech may occasionally be sterile, as in the harvest we find some empty ears of corn, but the Logos is never unfruitful—it is full and productive speech, which its hearers accomplish always, though often without understanding, and seldom without having resisted it. Doctrines most talked of are not those which succeed most. Christianity was a mystery still when the Cæsars were conscious of being ousted by the Christian Logos. A system admired by the world and applauded by the crowd can never be more than a brilliant assemblage of barren verbosity; a system to which humanity, so to speak, submits in spite of itself is a LOGOS.

When a will modifies the world, there is a Logos speaking.

The Word manifested by life is realization or incarnation. The life of the Word accomplishing its cyclic movement is adaptation or redemption. Do you wish to know the true religion? Seek that which realizes most in the divine order, that which humanizes God and deifies man, which incarnates the Logos by making Deity visible and tangible to the most ignorant, that, finally, having a doctrine suitable to all and capable of being adapted to all; the religion which is hierarchic and cyclical, which has allegories and images for children, a sublime philosophy for grown men, and high hopes and sweet consolations for the old. The Word is the reason of belief, and therein also is the expression of that faith which verifies science.

In the human order, things are as our interior Logos makes them. To believe one's self happy is to be happy; what we esteem grows precious in the ratio of our esteem, and it is thus that magic may be said to change the nature of things. The Word creates forms, which react in their turn on the Word to modify and complete it. Every utterance of truth is the beginning of an act of justice. The question is sometimes asked whether man may not occasionally be driven into evil. Yes, when his judgment is false and his Logos consequently unjust, but we are as responsible for a false judgment as we are for a bad action. What falsifies judgment is the unjust vanity of egotism. The unjust word, not able to realize itself by creation, is realized by destruction. It must destroy or die. If it rested inactive, it would be the greatest of disorders, a permanent blasphemy against truth.

The beauty of speech is a radiation of truth; a true utterance is always beautiful, and a beautiful utterance is invariably true. This is the reason that artistic works are always holy when they are beautiful. What does it signify to me if Anacreon celebrate Bathyllus, provided that I listen in his verses to that divine harmony which is the eternal hymn of beauty? Poetry is pure like the sun; it spreads its veil of light over the errors of humanity. Woe to him who would strip off that veil to investigate deformities! A statue of Nero or Heliogabalus executed like the masterpieces of Phidias would be an absolutely beautiful and absolutely good work. Scandalous statues are statues ill-executed, and bad books are books ill-conceived or ill-written.

Every Logos of beauty is a word of truth, a light formulated in speech, for light is the instrument of the Word, the shining caligraphy of God on the great book of the night. But in order that the most brilliant splendour may be produced and become visible, it requires a shadow; and in order to the efficacy of creative speech, it has need of contradiction, it must experience denial, derision, and—what is more cruel than either—indifference and oblivion. The grain which is sown in the earth must die before it can germinate. The Logos which affirms and the voice which denies must intermarry, and then practical truth and real progressive speech will issue from their union. Therefore, never let contradiction discourage men of enterprise. A plough is required for the earth, but the earth resists because it is in labour; it defends itself, like all virgins; it conceives and brings forth slowly, like all mothers. Ye, therefore, who seek to sow a new plant in the field of intelligence, understand and respect the bashful resistance of limited experience and reluctant reason. When a new Logos comes into the world it needs bonds and swaddling-clothes; genius has brought it forth, but experience must nourish it. Fear not when it is unbound and apparently perishes; oblivion for it is a healthful repose, and contradictions are its cultivation. When a sun evolves in infinity, it creates or attracts planets; a single spark of developed light is the promise of a universe to space.

All magic is in a word, and this word, Kabbalistically pronounced, is stronger than the powers of heaven, earth, and hell. Nature is commanded with the name of JOD HE VAU HE; the kingdoms are conquered in the name of Adonaï, and the occult forces which comprise the empire of Hermes are all obedient to him who can pronounce, according to science, the incommunicable name of Agla. To pronounce these great names of the Kabbalah according to science, we must do so with full understanding, with a will unchecked by anything, with an activity which nothing can rebuff. In magic, to have said is to have done; the word begins with letters and ends with acts. We do not will anything really except when we will it with our whole hearts—even to the point of destroying our most cherished affections for the sake of it—and with all our strength—even to staking health, fortune, and life thereon. It is by absolute self-devotion that faith is constituted and proved. But the man who is armed with such a faith will move mountains.

Plato was the first to proclaim the divinity of the Word, that is, of speech, and he seems to have foreseen the near incarnation of this Logos on earth (for Jesus is the Word incarnate); he announces the passion and death of the perfect just man, condemned by the iniquity of the world. But this sublime philosophy of the Logos was not his invention, it belongs to the pure Kabbalah, and Plato derived it therefrom. The Word manifests by the creative action which produces form, it is clothed with human form, and flesh, thus become the vestment of the Word, is the Word itself when it is the exact expression thereof. So does the Word become flesh. The perfect Word is the divine unity expressed in human life. The true man is our Saviour, that head of whom the faithful are all members. Humanity, constituted on a hierarchic and progressive scale, has for its chief He who is God, because He is at the same time the best of men, He who died in order that He might live afresh in all. All we therefore are one body, whose soul should be Jesus Christ, our prototype and our model, the Word made flesh, and the Man-God.

VI.—The True Religion.

We are on the eve of a religious transformation, as Count Joseph de Maistre has said and as the whole world feels. Science and faith, with no uncertain voice, alike instruct us upon the nature of this transformation; it will be the passage from analysis to synthesis, from Christianity to Messianism, from blind to enlightened Catholicism. It will include the reconciliation of Jewish reason with Christian belief; the recurrence to Kabbalistic studies will prepare the event, long ago predicted by the apostles and expected generally by all the fathers of the Church. The most enlightened among the Jews, those who have studied and understand the Zohar, anticipate such a reconciliation, and the keenest intellects of our time have foreseen such a synthesis.

Religion exists in humanity as in love, and it is one like love. Like that also, it exists or does not exist in such or such soul, but, received or denied, it is in humanity; it is, therefore, in life, it is in nature, it is incontestable before science and even before reason. The true religion is that which has always existed, which does, and ever will exist. It alone can be called one, infallible, indefectible, and truly catholic, that is, universal. There is but one God, one substance, one universe, one law, one life, and so also there is but one religion and one Church. Religion consists of four things which are fundamentally a single thing:—the infinite object of faith; faith, infinite like its object; the cultus by which faith becomes fertile; the people, believing and doing. The Church is the outward form of religion; religion creates the Church by exhibiting itself outwardly; the Church creates religion by rendering it manifest. The Church is differentiated by four indissoluble things; a head which is ever the same and is consequently mysterious and divine; an invariable symbol; a perpetual sacrifice; an infallible school of teaching. The Church, like ourselves, possesses an incorruptible spirit and a decaying body, but the spirit thereof renews the body when it decays. The present disease of which the visible body of the Roman Church is dying is spiritual anarchy. Yet if my mother become leprous or infirm, she is not less my mother. The dogma of the universal Church has its luminous and its dark side; the letter killeth, and the spirit giveth life. Many Catholics according to the letter are stupid idolaters; but we should attach ourselves to Catholicity according to the spirit. Our present clergy are mostly plunged in the darkness of the letter, and thus the hierarchy is upside down. Must one, therefore, separate from their communion? No, for they are the guardians of the letter which is the guardian of the spirit. They are seated in the seat of St Peter, as were the Pharisees in the seat of Moses; one can share in their forms but should beware of the leaven which they combine with them. An intelligent Catholic ought to remain in the Church, wise amidst the ignorant, free amidst slaves, to enlighten and to liberate.

Now, faith is an assurance imparted by community of belief, and true religion is therefore constituted by universal suffrage. Thus it is essentially and always Catholic. The true religion, of which all others have been successively the veils and shadows, superstitions imitated or borrowed, and false reflections, is that which proves the actual by the actual, truth by reason, reason by evidence and common-sense. It is that which demonstrates by realities the cogency of hypotheses, and forbids reasoning on hypotheses independently and outside of realities. It is that, the basis of which is the dogma of universal analogies, though it never confounds the things of knowledge with those of faith. It can never be *de fide* that two and one make more or less than three, that, in physics, that which is contained is greater than that which contains it, that a solid body, as such, can act like a fluid or a gaseous body—that a human being, for example, can pass through a closed door without dematerialization or opening. To assert such a thing is to speak like a child or a madman; but it is no less insane to define the unknown and to reason from hypotheses to hypotheses up to the *a priori* denial of evidence for the affirmation of precipitate suppositions. The wise man affirms what he knows, and does not believe in that of which he is ignorant, except in conformity with the reasonable and known necessities of hypotheses.

But such a rational religion cannot be that of the multitude, for which fables, mysteries, definite hopes, and fears materially induced, are necessary. It is for this reason that the priesthood has been established in the world. But the Church has two ministries—ecclesiastical and prophetic—the tiara of Aaron and the rod of Moses. Aaron did not cease to be sovereign pontiff even when he set up the golden calf and caused it to be adored. The official priesthood has always persecuted the priesthood of the spirit, which none the less remains outwardly submissive to the official priesthood, never setting up altar against altar, which is an abomination before God.

The religion of the Kabbalists is the religion of religions. It is at once wholly hypotheses and wholly certitude, for it proceeds from the known to the unknown by analogy. The Kabbalist recognizes religion as a need of humanity, and his prayer can be united with that of all men to direct it by illustrations from science and reason, and to lead it to orthodoxy. If Mary be spoken of, he will reverence that realization of all that is divine in the dreams of innocence, and all that is adorable in the holy folly of every mother's heart. It is not he who will refuse flowers to decorate the altars of the mother of God, or white banners for her chapels, or even tears for her ingenuous legends! It is not he who will deride the new-born God weeping in the manger, or the bruised victim of Calvary; he repeats, nevertheless, from the bottom of his heart, with the sages of Israel and the faithful believers of Islam, "There is no God but God!" which means for an initiate of the true science, "There is but one Being, and that is Being!" But all that is expedient and touching in beliefs, but the splendour of rituals, the pomp of divine creations, the grace of prayers, the magic of heavenly hopes—are not these the lustre of moral life in all its youth and beauty? If anything could alienate the true initiate from public prayers and temples, if anything could raise his disgust or indignation against all religious forms whatsoever, it is the manifested incredulity of priests or people, want of dignity in the ceremonies of the cultus, the profanation, in a word, of holy things. God is really present when recollected souls and feeling hearts adore Him; He is sensibly and terribly absent when spoken of without light or enthusiasm, that is, without intelligence or love.

Now, so far as sentiments are concerned, association multiplies these by the reunion of those who share them, so that all are electrified by the enthusiasm of all, and ideas produce forms, while forms in their turn reflect and reproduce ideas. These great laws of nature, observed by the ancient Magi, made them see the necessity of a public worship, single, obligatory, hierarchic, and symbolic, like religion in its entirety; splendid as truth, rich and varied as nature, starry as the sky, full of fragrance like earth; of that cultus, in a word, which was later on established by Moses, realized in all its glory by Solomon, and once more transfigured abides at this day in the great metropolis of St Peter at Rome. Humanity has really never possessed but one religion and one worship. This universal light has had its uncertain reflections and its shadows, but ever after the night of error we behold it reappear one and pure like the sun.

The Catholic Church is organized humanity, the disciplined army of progress, preceded and followed by its scouts and laggards. It has its grades, and its discipline which is of obligation with all. The most powerful intelligence there manifests by the greatest docility. Nothing is there more clear-sighted than blind obedience, nothing more worthy of liberty than the sacrifice of liberty itself. A soldier who can obey no longer can live no longer, and when his leader exacts that which his conscience condemns, he does not desert, he dies. The exalted but just sentiment which creates obedience to the flag is termed honour; the exalted but just sentiment which creates obedience to the Church is named faith. The egotistic dream opposed to faith is heresy; it is the soldier who would be victorious in isolation, the eccentric believer who would monopolize for himself alone the advantages of society, the man who would communicate with God without intermediary and make a revelation for himself alone. As if the God of humanity could be excommunicated, as if the base of religion were not the spirit of charity, and as if the spirit of charity existed except in the association of sacrifices and hierarchic concourse for the creation and the social and ecclesiastic preservation of faith! The hierarchy is the guardian of doctrine, and wills that letter and spirit should be both respected. Catholic doctrine deserves its beautiful name because it sums up all the religious aspirations of the world. Before reason and science it is therefore the most perfect doctrine, and the most complete which has yet appeared in the world. All is beautiful in our religion when it is understood rightly; all is true in our religion; and I would even dare to add that every religion is true, apart from omissions, transpositions, wrong meanings, rash conjectures, and so forth. All is true in the books of Hermes, but in the attempt to conceal them from the profane they have to some extent become useless for the world, and from rendering truth impenetrable except for priests and kings, idolatry, despotism, and attacks on the priesthood have resulted. All is true in the doctrine of Moses; what is false is the exclusiveness and despotism of certain rabbins, the claim that the Jewish people are the elect of God and all other nations accursed. All is true in the doctrine of Christianity, but the Catholic priests have fallen into the same errors as the rabbins. Yet these three doctrines complete and explain one another, and their synthesis will be the religion of the future.

The magnificence of the cultus is the life of religion, and if Christ chose poor ministers, His sovereign divinity did not wish for poor altars. Protestants have failed to understand that the ritual is an instruction, and that a sordid or despicable god must not be created in the imagination of the multitude. The English, who lavish so much wealth on their own dwelling-places, and affect to prize the Bible so highly, if they remembered the unparalleled pomp of Solomon's Temple, would find their own churches exceedingly cold and bare. But what withers their cultus is the dryness of their own hearts; and with a cultus devoid of magic, dazzlement, and pathos, how can their hearts be ever informed with life?

Forms of worship are essentially magical. They operate of themselves the religious work, that is, the creative exaltation of the intuitions of faith and visions, whether celestial or infernal. According to their greater or lesser morality, they are a medicine or a poison to the mind. Religions devoid of ceremonies are cold and inefficacious. Protestantism can, therefore, produce only a rare and isolated enthusiasm, being a negation rather than a religious affirmation. It possesses neither the key of prophecies, nor the source of inspirations, nor the rod of miracles. It is incapable of creating God, and will, therefore, never make great saints, which shews how much those people deceive themselves who imagine rational religions, religions devoid of mysteries, mythology, and sacrifices. Mythologies are the fantastic realizations of the religious dogma; superstitions are the sorcery of mistaken piety; but even mythologies and superstitions are more efficacious to the human will than a purely speculative philosophy, exclusive of all exterior observances.

Religion is the magical creation of a fantastic world made sensible by faith. It is the apparent realization of ultrarational hypotheses; it is the satisfaction of a craving common to women, children, and all who resemble them. If the Catholic religion be sick of any complaint, it is of having made too many concessions to the reason of the eighteenth century, and it survives only by the remnant of its intolerance. Those who seek to humanize it seek to destroy it, and of this it is fully aware. Should another religion succeed it, it will be inevitably a more unreasonable and, by consequence, a stronger religion, as such. The religious affirmation is the antithesis of the reasonable affirmation, and philosophical harmony results from the analogy of these two contrary things. The Christian who looks on heaven as his true country, walks, morally speaking, with his feet upward and his head downward, and it is thus that heaven becomes a reflection of earth. The union of religion and philosophy must be accomplished by the very fact of their distinction, which permits an alliance between them, as between the two triangles of Solomon's star, as between the sword and sheath, as between the plenum and the void. For this reason the spiritual must be the negative of the temporal, and the royalty of wealth will be always the downfall of sacerdotal power, by destroying the marvellous character of its mission, and exciting the distrust and jealousy of material instincts. For this reason also the temporal power covers itself with ridicule when it interferes with the spiritual, as it will be always suspected of an interested motive. A master is invariably derided who says—"God wills you to obey me." But let a man, truly independent of Cæsar, say to the world—"Obey Cæsar!" and this man will be believed, above all if it be evident that he receives nothing from Cæsar. For the same reason priests cannot marry and remain priests. No one is a prophet in his own home, and jealous wives would demand from their husbands an account of their neighbours' confessions. The ancient Magi were celibates; Pythagoras and Apollonius abstained from women; Paganism itself had its vestals. The abnormal and, in one sense, irrational character of the celibate makes him essentially religious; the world is aware of this, for while it inveighs against the celibacy of the priesthood, it despises wedded priests.

Singular fact! Religion is the most human of all institutions, and philosophy is that which is truly divine in the intellectual life of humanity. Religion is the synthesis of the passions—desire of an infinite good, ambition driven to the delirium of a deific aspiration, despair of a surfeited or unquenchable enjoyment which takes refuge in ecstasy, above all, pride—overweening pride—which thinks to humble itself before God, which accuses itself of offending God and disturbing the harmony of the spheres! Philosophy, on the contrary, bold in its doubt, modest in its assurance, believes only in experience, and will owe nothing except to industry. But, as we have already suggested, religion alone and philosophy alone are both erroneous. At the bottom of the one are ascetical suicide and all the errors of fanaticism, at the bottom of the other the despair of scepticism and the corruption of absolute indifference. Religion and philosophy, like the Eros and Anteros of old mythology, are made to support each other mutually by struggling continually together. The success of Voltaire was necessary to stimulate the pride of Chateaubriand, and without the "Bible Explained" we should never have admired the "Genius of Christianity."

Motion is life, and the law of motion always drives opinion towards extremes, but a proverb says that extremes meet, and the exaggerations of the Comte de Maistre differ little from those of Marat. We are still divided between them, and Fénélon, Vincent of Paul, and Volney are confounded between the two camps in the same estimation and indifference. Men too good and too strong are out of the combat. Truth is set up for competition, but all who attain it are doomed to silence, otherwise the chase would be at an end. "For this," said Christ, "I speak in parables, that seeing they may not see, and hearing they may not understand; otherwise they would be converted and saved."

It is not necessary then that all should be converted, or, to better render it, should turn at the same time from their own way. It is not necessary then that all should be saved, that is, placed by initiation outside the strife of contrary forces. All are called, notwithstanding, but the elect are ever in a minority, that is, the conditions of initiation are such that they can only be fulfilled by a few competitors out of an immense concourse renewing from age to age and continuing till the election and salvation of all.

Neither religion nor philosophy alone make initiates, but the alliance of the two lights united in one only. Then the initiates create at their will both philosophy and religion for the crowd. Fables on one side, rash speculations on the other, between them the science of faith and the faith of science, which embrace and join to govern the world. Religion is feminine, and it rules by poetry and love. Scientific progress is male, and it should govern and defend the woman, when needed, by energy and reason. Those who place themselves at Voltaire's extreme and uncompromising standpoint to judge religion must be astonished and indignant to find it still upheld and dominant. In their eyes, as a fact, it is only a degrading series of interested falsehoods and imbecile practices, but they judge it as badly as Blessed Margaret Mary Alacoque would judge, if she were still living, the things of progress, science, and liberty. We must always take actualities into account.

Let the rigid puritanism of a celibate philosophy refuse to understand that fables may be told to children, or amiable little falsehoods to soothe them; let it be indignant with nurses and mothers, but Nature will not heed the wrath of the philosopher; a wise man, however, while giving full play to the feminine priesthood, will watch over the choice of fables, will oppose himself to hideous fictions, will deny the existence of the were-wolf and of Croquemetaine, and thus will prevent the dawning reason of the child from being enfeebled.

To deceive the people in order to get the better of them, to enslave them and retard their progress, to prevent it even if possible, such is the crime of black magic; to create darkness in order to increase fear, to redouble the obscurity of mysteries, to exact a blind obedience, is the black magic of religions, is the secret of ambitious sacerdotalism, which would substitute the priest for divinity, the temple for religion itself, and observances for virtues. This was the crime of the Magi who all perished in a fatal reaction; it was the crime of the Jewish priests, against whom Jesus protested, until they crucified Jesus.

But to instruct the people progressively by the allegories of dogma and the poetry of mysteries, to ennoble their souls by the grandeur of hope, to win them to wisdom by sublime and ingenious extravagances, is the sacerdotal art in all its purity, is the magic of light, is the Kabbalistic secret of true religion. To avail one's self of blind forces, and to direct them for the construction of the lever of intelligence, is the Great Secret of Magic. To appeal to passions which are the most blind and illimitable in their play, and to subject them to slavish obedience, is to create omnipotence. To place the mind under the dominion of dream, to extend cupidity and fear to infinity, by promises and threats which are thought supernatural, because they are against Nature, to make an army out of the multitude of weak heads and effeminate hearts turned generous through interest or fear, and with this army to achieve the conquest of the world—such is the great sacerdotal dream, and all the secret policy of the pontiffs of black magic. On the contrary, to enlighten the ignorant, to set wills free, to make truth and justice accessible to all, to impose on faith only those hypotheses which are necessary to reason, and thus direct all people to a single, simple, consoling and civilizing doctrine, such is divine reality, and it is this which has been published to the world by the Gospel.

But a great misfortune befell Christianity. The betrayal of the mysteries by the false Gnostics—for the Gnostics, that is, *those who knew*, were the initiates of primitive Christianity—caused the Gnosis to be rejected, and alienated the Church from the supreme truths of the Kabbalah, which contain all the secrets of transcendental theology. Thus the people chose the ignorant for their leaders, equality in the sight of faith was proclaimed, the blind became leaders of the blind, and great obscurations resulted, great lapses and lamentable scandals, all which does not, however, prevent the doctrine itself from being sacred, or the sacraments from being efficacious. The virtues of the inferior grades being almost impossible in the higher, the chiefs of the priesthood found themselves deficient in the knowledge and the virtues necessary for their elevated dignity. They, therefore, constituted themselves into a caste, to support each other in common, and attempted to re-establish the old tests, without, however, progressive initiation; so that to subjugate permanently the will of the neophyte, clerical education warps the heart and paralyzes the intellect. Thence come all religious abuses, and by consequence those of society. This is why the eloquence of preachers is so cold and inefficacious. How can they cause a law to be loved which they bear themselves like a yoke from their childhood? How can they appeal to hearts whose hearts are sentenced to an eternal silence? The existing priesthood, moreover, makes despairing attempts to maintain the dogmas exposed by the eighteenth century in their previous position. But the veil of Isis cannot be mended, and divinities in patched garments do not inspire confidence. What is needed is a new veil, and popular poetry is already at work on one, for the world is never long without a religion.

The Gnostics, however, were rightly condemned by the Church for divulging the secret doctrines and profaning the mysteries of the Master. Their principles issued from the Kabbalah misunderstood, and they borrowed from the false Kabbalah of India many dreams which by turns were horrifying and obscene. The Church, therefore, forbade the faithful the study of Kabbalistic science, the keys of which should be reserved by the supreme priesthood for itself alone. The false Gnostics thus caused magic to be condemned, but the true science of the Magi is essentially Catholic, because it grounds its entire realization on the principle of the hierarchy. Now, in the Catholic Church alone is there a serious and absolute hierarchy, and to this we should return as to the sole principle of unity. For this reason, the true adepts have always professed the most profound respect and absolute obedience towards this Church. Henry Khunrath alone was a determined Protestant, but herein he was a German of his period rather than a mystic citizen of the eternal kingdom.

In revealing for the first time to the world the mysteries of magic, we have no wish to revive practices buried beneath the ruins of ancient civilizations, but we proclaim to the humanity of to-day that it also is called to its omnipotent and immortal self-creation by its own works. God has created humanity, but each individual of the race is called to his own self-creation as a moral and consequently immortal being. For ourselves, with all our admiration for the Kabbalah and its secret doctrines which are so full of consolation and hope, we do not think that a new Church can make them the subject of a novel teaching. They belong essentially to occult philosophy, and become condemnable immediately they are divulged.

If we detest with all our heart the crass Pharisaism which has accumulated with the centuries over the pure gold of the sanctuary, we are none the less an avowed partisan of orthodoxy, of authority, and hierarchy; and if our Messianic mission were nothing but a new sectarian departure, if it were not the very foundation of Judaistic science and Christian doctrine, if we did not unreservedly submit to the decision of legitimate authority in all that concerns the bearing and the manner of our instructions we should have added another dream to those of the Saint-Simoniens and Fourieristes; we should not have recovered true science and eternal truth.

Liberty does not come of itself, it must be seized, says a modern writer; it is the same with science, and this is why the revelation of absolute truth is never of use to the crowd. But at an epoch when the sanctuary is devastated and in ruins, because its key has been thrown into the ditch without profit to any one, I have felt myself bound to pick it up, and I offer it to whomsoever is qualified to take it; such an one will become in his turn a teacher of nations and a liberator of the world.

Let the most absolute science, let the highest reason, become once more the patrimony of the leaders of the people; let the sacerdotal art and the royal art take back the double sceptre of antique initiations, and the social world will once more issue from its chaos. Burn the holy images no longer, demolish the temples no more; temples and images are necessary for men; but drive the hirelings from the house of prayer, let the blind be no longer the leaders of the blind, reconstruct the hierarchy of intelligence and holiness, and recognise only those who know as the teachers of those who believe! This book is Catholic, the *magnum opus* is a hierarchic and Catholic work, and if our revelations are calculated to alarm the conscience of the simple-minded, it is a consolation to think that they will not read them. We address ourselves to men free from prejudices, and we have no more wish to flatter irreligion than fanaticism. But if there be anything in this world which is essentially unfettered and inviolable, it is belief. It is our duty by knowledge and persuasion to turn misled imaginations from what is absurd, but it would invest their errors with all the dignity and truth of the martyr if we attempted to threaten or constrain them. So, in religion, universal and hierarchic orthodoxy, restoration of temples in all their splendour, re-establishment of all ceremonial in its primeval pomp, hierarchic teaching of symbolism, mysteries, miracles, legends for the children, light for the grown men, who will be far from scandalizing the little ones in the simplicity of their faith,—such, in religion, is our whole Utopia; and it is also the desire and the need of humanity.

VII.—THE REASON OF PRODIGIES, OR THE DEVIL BEFORE SCIENCE.

When science and philosophy, reconciled with faith, shall unite in one all the various symbolisms, then will the splendours of the ancient worships flourish once more in the remembrance of men, proclaiming the progression of the human mind in the intuition of the light of God. But of all forms of progress the greatest will be that which, surrendering the keys of nature into the hands of science, shall bind for ever the frightful phantom of Satan, and, by explaining all the exceptional phenomena of the natural world, shall destroy the dominion of superstition and foolish credulity. It is to the accomplishment of this progress that we have consecrated our life, and spent years in the most laborious and difficult researches. We seek to enfranchise the altars by overturning the idols; we desire that the man of understanding should again become the priest and king of nature, and we would preserve, while explaining them, all the images of the universal sanctuary.

For a large number of readers, magic is the science of the devil, as the science of light is the black science. *The devil and science!* It seems that in joining two words so incongruous, the author of this work has revealed beforehand his whole idea. To bring the mystical personification of darkness face to face with light, is not this to destroy the spectre of falsehood by truth? Is it not to disperse the deformed nightmares of the night-time before the brightness of the day? We doubt not that under this impression superficial readers will condemn us unheard. Ill-instructed Christians will think that we are about to sap their fundamental doctrine of ethics by denying hell, while others will inquire, what is the use of denouncing those errors which have ceased to deceive anyone? It is important, therefore, that we should state our object clearly, and solidly establish our principles. To the Christians we say first of all: The author of this book is a Christian like you; his faith is that of a Catholic deeply and strongly convinced; therefore his mission is not to deny dogmas, but to combat impiety under one of its most dangerous forms, that of erroneous belief and superstition. He comes to bring forth out of the darkness the black successor of Ahriman, that he may expose in open day his gigantic impotence and formidable misery; he comes to proffer for the solutions of science the antique problem of evil, to dethrone the King of Hades, and abase his head beneath the foot of the Cross. Is not virginal and maternal science, that science of which Mary is the gentle and luminous symbol, predestined also to crush the serpent's head?

To so-called philosophers the author says: Why deny that which you do not understand? Is not the incredulity which asserts itself in the face of the unknown more rash and less consoling than faith? Does the affrighting figure of personified evil make you smile? But moral evil exists, it is a lamentable fact; it reigns in certain souls, it is incarnate in certain men; demons therefore do exist, and the worst of these demons is Satan. Nevertheless, good only is infinite; the sphere of evil is contracted, and for this reason, if God be the eternal object of faith, the devil belongs to science. As a fact, in what Catholic symbol is he mentioned? Would it not be blasphemy to say, "I believe in him"?

I believe in the devil, the most mighty destroyer, disturber of heaven and of earth, and in Antichrist his only son, our persecutor, who will be conceived by an evil spirit, born of a violated virgin, will be glorified, will reign, and will ascend to seat himself on the altar of God, the Father Almighty, from whence he will insult the living and the dead. I believe in the spirit of evil, the synagogue of Satan, the confederacy of the wicked, the perpetuity of sins, the perdition of the flesh and eternal death.

Who will dare to add Amen? Who does not see that the black *Credo* is wholly opposed to the Church's, and that the believer who affirms the one must necessarily deny the other?

The devil is named but not defined in Holy Scripture; Genesis nowhere speaks of a supposed fall of angels, it attributes the sin of the first man to the serpent, the most subtle of the beasts of the field. We know the Christian tradition on this subject, but if this tradition be explainable by one of the greatest and most universal allegories of science, in what way will the solution affect the faith which aspires to God alone and despises the pomps and works of Lucifer?

Lucifer! The Light-Bearer! How strange a name is given to the spirit of darkness! What, is it he who bears light and also blinds weak souls? Yes, doubt it not, for traditions are full of divine revelations and inspirations. "Satan himself transformeth himself into an angel of light," says St Paul. "I have seen Satan fall from heaven like a thunderbolt," says the Saviour of the world. "How art thou fallen from heaven," cries the prophet Isaiah, "bright star who didst herald the morning!" Lucifer is, therefore, a fallen star, a meteor which burns when it no longer illuminates. But is this Lucifer a person or a force? Is it an angel or a falling thunderbolt? Tradition supposes it to be an angel, but does not the Psalmist say, "He makes his angels spirits and his ministers a flaming fire"? The word angel is given in the Bible to all things commissioned of God—messengers or new creations, revealers or scourges, resplendent spirits or dazzling objects. The fiery shafts which the Most High darts from the clouds are the angels of His anger, and this figurative language is familiar to all readers of oriental poetry.

If we define evil as want of rectitude in a given being;

moral evil as falsehood in acts, as falsehood is crime in speech; injustice as the essence of falsehood, the death of moral life, as falsehood is the poison of intelligence; the spirit of evil will then be a spirit of death. Those who hear him are his dupes, whom he poisons, and if the personification of this spirit must be seriously understood, he would himself be absolutely dead and absolutely deceived, that is, the affirmation of his existence implies an evident contradiction. Satan is the personification of all errors, all perversities, and, as a consequence, also all weaknesses. If God may be defined as He who exists necessarily, can we not define His antagonist and enemy as he who necessarily does not exist?

Deus est non-ens qui est; diabolus est ens qui non est. Theologians of the devil, do you dream that Satan can be free? If he be, he can yet return to virtue; if he be not, he is irresponsible, the mere instrument of one stronger than himself, the slave of God's justice; whatsoever he does, that God wills. By him God tempts, leads into sin, and eternally tortures his feeble creatures. Then Satan is not the monarch of darkness but the agent of veiled light; then also is he useful to God, and performs the works of God; then too he has not been rejected by God, who still holds him in His hand. But that which God condemns, He must reject for ever. The agent of God is God's representative, and according to the law of good politics, the representative of God is God Himself. Hence, in ultimate analysis, the devil is God doing evil, a definition as exact as revolting, since it affirms the impossible.

Jesus has said, "The devil is a liar like his father."[1] Who is the father of the devil? Whosoever gives him a personal existence by living in conformity with his inspirations; the man who diabolizes himself is the father of the incarnate evil spirit. But there is a rash, impious, monstrous conception, a conception which is traditional, like the pride of the Pharisees, a hybrid creation which has provided the paltry philosophy of the eighteenth century with an apparent argument against the splendours of Christianity. It is the false Lucifer of the heterodox legend; it is that angel proud enough to believe himself God, courageous enough to purchase independence at the price of an eternity of tortures, beautiful enough to be able to adore himself in the flood of divine light, strong enough to reign still in darkness and suffering, and to make a throne of his inextinguishable pyre; it is the Satan of the heretical and republican Milton; it is the pseudo-hero of the darksome eternities calumniated by hideousness, disguised in horns and talons which would befit rather his implacable tormentor. It is the diabolical king of evil, as if evil were a kingdom, that devil more intelligent than the men of genius who fear his deceptions, that black light, that darkness which sees, that power which God has not willed, which a mutilated creature could not have created, that prince of anarchy served by a hierarchy of pure spirits, that exile of God who is, like God, everywhere on earth, more visible, more present to the majority, better served than God himself, that conquered one to whom the conqueror gives his children to be eaten, that manufacturer of the sins of the flesh to whom the flesh is nothing, so that he can consequently be nothing to the flesh, unless he be a creator and master like God, that immense, realized, personified, eternal falsehood, that death which cannot die, that blasphemy which the Word of God can never silence, that soul-poisoner whom God tolerates in contradiction to His power, or preserves, as the Roman emperors preserved Locusta, among the instruments of His dominion, that tortured one ever living to curse his Judge and to withstand Him, since he will never repent.

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[1] See Note 57.

There is the irreligious phantom which belies religion! Away with this idol which hides our Saviour! Down with the tyrant of falsehood! Down with the black god of the Manichæans! Down with the Ahriman of the old idolaters! Live God alone and His incarnate Logos, Jesus Christ, the Saviour of the world, who beheld Satan precipitated from Heaven! Live Mary the divine mother, who has crushed the head of the infernal serpent! Thus the traditions of the saints and the hearts of all the truly faithful unanimously cry:—To attribute any grandeur whatsoever to the despoiled spirit, is to calumniate divinity; to invest the rebellious spirit with any royalty is to encourage revolt, is to be guilty, at least in thought, of the crime of those who in the Middle Ages were called *sorcerers*. For all the crimes punished formerly by death upon the sorcerers of old are real and the greatest of all crimes. They stole fire from heaven, like Prometheus. They bestrode, like Medea, the winged dragons and flying serpent. They poisoned the respirable air, like the shadow of the manchineel. They profaned holy things, and made even the body of the Saviour subservient to works of destruction and infamy. How is all this possible? Because there exists an agent which is natural and divine, material and spiritual, a universal plastic mediator, a common receptacle of the vibrations of motion and the images of forms, a fluid and a force, which may be called in some way the *Imagination of Nature*. By means of this force all nervous apparatuses secretly communicate together; thence come sympathy and antipathy, thence dreams, thence are produced the phenomena of second sight and extra-natural vision. This universal agent of Nature's operations is the Od force of the Hebrews and of Baron Reichenbach, it is the Astral Light of the Martinists, and we prefer the latter explanation as more explicit. The existence and possible use of this force is the Great Arcanum of practical magic; it is the thaumaturgic rod and the key of black magic. The Astral Light magnetizes, heats, lights, touches as with loadstone, attracts, repels, vivifies, destroys, coagulates, separates, breaks, and reunites all things under the impetus of powerful wills. God created it on the first day when He said, "FIAT LUX!" It is in itself a blind force, but can be directed by the leaders of souls, who are spirits of action and energy. This at once explains the whole theory of prodigies and miracles. How, in fact, could both bad and good force Nature to expose her exceptional forces? How could there be both divine and diabolical miracles? How could the reprobate, erring, perverse spirit have in some cases greater power than the spirit of justice, so powerful in its simplicity and wisdom, if we do not assume the existence of an instrument which all can make use of, under certain conditions, on the one side for the greatest good, on the other for the greatest evil?

The magicians of Pharaoh at first performed the same prodigies as Moses; the instrument they used was, therefore, the same, the influence alone was different, and when they confessed themselves conquered, they proclaimed that for them human power had reached its limits, and that Moses must be possessed of superhuman attributes. Now, this took place in Egypt, mother of magical initiations, in that land where all was occult science and sacred, hierarchic teaching. Notwithstanding, was it more difficult to cause flies to appear than to cause frogs? Certainly not; but the magicians were aware that the fluidic projection by which they fascinated the eyes could not extend beyond certain limits, and that for them already those limits had been surpassed by Moses.

PART XI

THE GREAT PRACTICAL SECRETS

I.—THE INDEFECTIBLE PRINCIPLES.

LET us now sum up by establishing certain unchangeable principles which will serve as the foundation and the crown of all that we have written.

I.

There are two means by which man can attain certitude, and these are mathematics and common sense.

II.

There may be truths which exceed common sense, but there are none which contradict mathematics.

III.

Whosoever pronounces the word impossible, outside pure mathematics, is wanting in prudence, says Arago, which is equivalent to affirming that, outside pure mathematics, there is no complete, catholic, and absolute certitude.

IV.

Outside complete, catholic, and absolute certitude there can only be beliefs and opinions.

V.

Beliefs and opinions do not admit of demonstration; they are selected as a matter of taste, or accepted as a matter of policy.

VI.

Opinions that are useful should be encouraged, while those which are dangerous or objectionable should be repressed. The necessary struggle between conservatives and innovators, is thus explained, but by regarding, or affecting to regard, what is evidently useful as dangerous, conservatives become persecutors.

VII.

Pure mathematics are self-existent ; no will produces them, and no power can limit them. They are eternal laws which cannot be infringed by man, and from which escape is impossible.

VIII.

In things which exceed common sense, that which appears to be absurd may still be true, but what is contrary to the laws of mathematics is actually and positively absurd, and in such an absurdity only a fool will believe.

IX.

The sign of the cross, which is the intersection of two lines equilibrated by each other, has ever been regarded as a divine symbol. It is the *Tau* of the ancient Hebrews, the *Chi* (χ) of Greeks and Christians; in mathematics the sign + represents the infinite, as does x the unknown. Let science be extended as it may, represent its first step by Alpha and its last by Omega, and the unknown will be always before you, enforcing recognition, so that the invariable formula will be $\Omega + x$. Whatsoever we learn is wound off from the reel of the unknown, which is never wholly unwound, and this it is which produces all things. We do not know what it is, so we personify it and call it God. This personification seemed once to be realized on earth, but the God-Man died upon the Cross, namely, on the eternal χ, which now remains for us alone.

X.

The hypothetical personification of the Infinite must itself be infinite and essentially excludes individual unity. Every individuality is limited by some other individuality unless it suppresses all others; God, on the contrary, as the principle of all individualities, cannot be an individual, and it is on this account that he is affirmed to be one in several persons. Three is a mystic number, representing the generation of all numbers.

XI.

God never speaks to men except through men, nor does he effect anything in nature save only through the laws of nature.

XII.

The supernatural is that which exceeds our natural intelligence and our knowledge of the laws of nature.

XIII.

God himself should not be regarded as supernatural by theologians, since they reason upon his nature.

XIV.

The fathers of the Nicene Council attributed a substance to God by affirming that the Son is of the same substance as the Father. If it be impossible to admit both a finite and infinite substance without confounding them, the decision of this Council might furnish arguments to pantheists and even materialists.

XV.

If God, as Catholicism teaches, have created us to know, love, and serve Him, thus obtaining life eternal, and if, as Christ Jesus told us, that which we do unto our neighbour we do unto God, it follows that God has created men to know, love and serve each other, so attaining eternal life. In such case philanthropy must be the true worship of God, and every religion which does not inspire, augment, and perfect philanthropy must be a false religion.

XVI.

A religion does not inspire philanthropy if its consequence be the reprobation and eternal punishment of the majority of men, or of some men, or even of a single man. But this does not impeach the true Catholic doctrine which employs reprobation as a threat and is in reality salvation offered to all men. He that loveth not his brother abideth in death, says St John, and those who are rejected by philanthropy are those who will not love.

XVII.

Were God, as it is so absurdly supposed, an omnipotent personage, who insisted upon being honoured by conventional ceremonies, he would have revealed these in an incontestible and evident manner before the face of the whole world, and there would be a single form of religious worship on earth; but this is not the case, and he has only impressed upon all the duty and necessity of loving. Hence philanthropy is alone the true religion, alone really Catholic, that is, universal.

XVIII.

Every word of blessing and love is the Word of God. While every word of malediction or hatred is the cry of human wickedness, which men have personified under the name of the devil.

XIX.

An act of philanthropy, even the most imperfect, is more religious and more meritorious than all fasts, all genuflections, and all prayers.

XX.

The attraction by which the sexes are joined together is not philanthropic, and, on the contrary, is often the most brutal of all egoisms.

XXI.

This attraction only merits the name of love when it is sanctified by sentiments of self-devotion and sacrifice.

XXII.

The man who kills a woman because she no longer loves him is both coward and assassin, yet this does not justify adultery. Whatsoever can be said on this subject has been said, however, by Jesus Christ.

XXIII.

The law must always be rigorous, but justice is indulgent.

XXIV.

The little suffer for the great, but the great are responsible for the little. The rich will pay the debt of the poor.

XXV.

The best things when corrupted are worse than bad things. What is more venerable than the priesthood, and what more contemptible than an evil priest? The duties of the priesthood are so sublime and exalted above human nature that every priest who is not a saint is bad, which explains the discredit that falls upon the priesthood when the religious sentiment is feeble. The gospels tell us that Christ found a good thief, but they nowhere say that He met with a good priest.

XXVI.

The good priest is self-renunciation incarnate, he is philanthropy uplifted into a divine ideal; the bad priest is one who sells prayers and uses the sacred vessels as stew-pans.

XXVII.

All that does good is itself good, and whatsoever does evil is bad.

XXVIII.

All that affords us pleasure seems good in our eyes, and that which troubles or afflicts us appears bad, but we are deceived frequently, and these errors constitute the extenuating circumstances of sin.

XXIX.

It is impossible to love evil for its own sake when we know what it is, and when it is stripped of the semblance of goodness.

XXX.

Evil is devoid of any real existence, or, to speak accurately, it does not exist in an absolute manner; it is incontestable that what ought not to be is not.

XXXI.

That which we term evil is the shadow necessary to the manifestation of light; metaphysical evil is error and physical evil pain, but involuntary evil is excusable. To know certainly that we are deceiving ourselves and to persist therein is no longer self-deception, but the attempt to deceive others. As for physical pain, it is a preservative and antidote against the abuse of pleasure; it tests the patience of the wise, admonishes the thoughtless, and punishes the wicked. Hence it is a good rather than an evil.

XXXI.

Disorder in nature is invariably apparent, and alleged miracles are either exceptional phenomena or a juggler's tricks.

XXXII.

When you witness an occurrence which seems opposed to laws made evident by mathematics, be assured that your observation has been imperfect, or that you have been either duped or hallucinated.

XXXIII.

Truth needs no miracles, and no miracles can establish a falsehood.

XXXIV.

The general laws of nature are known to science, but all forces and all agents are not as yet known. A sufficient insight has been obtained into animal magnetism to shew that it certainly exists, but science treats it as a problem which it has not attempted to solve.

XXXV.

People continually inquire why the extraordinary phenomena of magnetism are never produced in the presence of men of learning. It is because few men of learning have the courage to attest, when they have witnessed, the occurrence of an inexplicable phenomenon.

XXXVI.

The light we perceive is a part only of the infinite light, the few solar rays which correspond with our visual apparatus. The sun itself is a lamp adjusted to our dim sight; it is a luminous point in that space which would be darkness to the eyes of our body, but is resplendent for the intuition of our souls.

XXXVII.

The word magnetism expresses the action and not the nature of the great universal agent which serves as mediator between thought and life. This agent is the infinite light, or, seeing that the light is itself only phenomenal, it is rather the light-bearer, the great Lucifer of Nature, the mediator between matter and spirit, the first creature of God, but termed the devil by impostors and the ignorant.

XXXVIII.

What is more absurd and more impious than to attribute the name of Lucifer to the devil, that is, to personified evil. The intellectual Lucifer is the spirit of intelligence and love; it is the paraclete, it is the Holy Spirit, while the physical Lucifer is the great agent of universal magnetism.

XXXIX.

To personify evil and exalt it into an intelligence which is the rival of God, into a being which can understand but love no more—this is a monstrous fiction. To believe that God permits this evil intelligence to deceive and destroy his feeble creatures is to make God more wicked than the devil. By depriving the devil of the possibility of love and repentance, God forces him to do evil. Moreover a spirit of error and falsehood can only be a folly which thinks, nor does it deserve indeed the name of spirit. The devil is God's antithesis, and if we define God as He who is we must define His opposite as he who is not.

XL.

We must seek for the spirit of Dogmas, while receiving their letter in its integrity as the priestly sphinx transmits it.

The letter is obviously absurd, but this is to induce us to seek higher. It is certain that to act one must be, that to sin one must have a conscience; hence no one can be born guilty. It is also certain that no one can make something out of nothing, that God cannot be a man, nor man God; that God can neither suffer nor die, that a woman who gives birth to a child cannot be a virgin, and so forth. No one can seriously affirm the opposite of these palpable truths without announcing that there is a mystery, namely, a concealed sense which must be ascertained and understood, under pain of becoming either unbeliever or fool.

XLI.

The excuse of so-called atheists is the deplorable conception which the masses entertain of God, whom they have endowed with their own vices, and have imagined that they were exalting Him, when they extended such vices to paradoxical proportions. Thus:—*Pride.*—God's sole object is His own glory, which He finds in the humiliation of rivals, whereas he can have no rivals. For this glory He tortures His wretched creatures eternally, and for this He has killed His Son. *Avarice.*—The absolute master of all good things, He metes only misery to the majority of His children, distributing His favours to a small number, and then slowly and with parsimony. *Envy.*—He is a jealous God, who proscribes liberty, misleads the reason of the wise, and shews preference to the ignorant and idiotic. *Greed.*—He is never satiated by the flesh of His victims; He required holocausts of bulls under the old law, and inhales the steam of human victims, burning at the stake, under the new. *Luxury.*—He demands virgins like the Minotaur; He has seraglios of languishing, desirous damsels, He has monks tortured by obscene nightmares; He has invented celibacy to create phantoms and unnatural dreams, more immodest than the orgies of old Rome. *Anger.*—The main subject of the sacred books, and the great theme of sermons, is the wrath of God, which lets loose pestilence, and hollows out hell for eternity. *Sloth.*—After an eternity of repose, He labours for six days, giving daily one order, after which He felt need of further rest.

Was not St John correct when, after representing evil under the form of a monster with seven heads, he tells us that men fell down before this beast and adored it! The apostle adds that anti-Christianity must animate the image of this beast, causing it to speak, and that the world will bow down before this living simulacrum of human folly. Let us beware of thinking that this could ever be realized in the person of a sovereign Catholic pontiff; doubtless the reference is intended to some Antipope, or possibly the grand Lama of Thibet.

XLII.

St Vincent de Lerins says:—That only pertains to the true Catholic or universal doctrine, which has been admitted at all times, in all places, and by all people. This would simplify symbolism marvellously, and indefinitely extend the Church.

XLIII.

Objection to the instruction of theologians is met commonly by asking: Does your intellect exceed St Augustine's? Is your genius greater than Bossuet's? Does your penetration exceed that of Fenelon? But these are ridiculous questions, when the issue is one of common sense. Pascal would have excelled me in mathematics, yet if I had been contemporary with that great man, and had he said, or permitted it to be said, in my presence that two and two make five, I should have counted his authority as nothing.

XLIV.

Whether great or learned men have held their peace or have spoken after a given manner, assuredly they had good reasons for speech and silence. Exalted truths are not suited to base souls; children must have their fables and cowards their intimidation; there must be absurdities for folly, and mysteries for credulity. Through dark glasses only can we dare to look upon the sun, which otherwise would be black and blinding. God for us is like a sun; we must walk by His light with bent eyes; if we seek to gaze fixedly upon Him, our sight fails. Theology is the most dangerous and melancholy of sciences, for it wrongly constitutes itself a science of God. It is rather the science of man's folly which would explain the inscrutable mystery of the Divine.

XLV.

The light of God illuminates us all, for it is our conscience. To fulfil the good towards which it impels us and to avoid the evil against which it admonishes us—such is the sum of our duty to God.

XLVI.

God plants the idea in the infinite, and the rays of suns bring to birth the germs in the planets. The animals have issued from the earth like trees, and like the trees they did not come forth full in form and size; species, like individuals, have their embryotic stages. To imagine that God first moulded a clay statue, and then breathed into its face is to accept the child's fable that babies are found in cabbage-beds. Is God denied or his glory diminished by refusing to regard him as a modeller in clay? Nature produces everything progressively and by slow degrees, working through the orderly functions of forces inherent in substance, while the Divine Word guides the forces towards the ideal of form. Nature executes but does not invent. Thoughts designed in matter originate from matter, though matter does not think. From the evolution of the first living cell to the perfection of the human form, God has said to the forces of nature: Let us make man, and through millions of years, which are to him as a moment, this behest has endured. Genesis is not the natural history of man but the beginning of his religious epic. The primitive pair is human unity established in the first family of believers. When the breath of immortality was breathed by God into the face of man, man had already a face; what else was he therefore but a species of anthropoid animal? Man certainly does not descend from the ape, but ape and man possibly descend from the same primitive animal. Darwin's theory does not contradict the Bible, but restores to it the character of the symbolic Lion, which is exclusively religious; the great week of creation is a series of geological epochs, and God is said to rest when man begins to understand that the universe moves on alone.

XLVII.

The supernatural is the eternal paradox of infinite desire. Man longs to be assimilated with God, and is so assimilated in the Catholic Eucharist. From the rationalistic point of view and regarded in a purely natural manner, this communion is a monstrous extravagance. To eat the spirit of God and the body of a man! How can one eat a spirit, and especially an infinite spirit? It is madness! And to eat the body of a man—that is horrible! Theophagy and androphagy! What claims to immortality! At the same time, can anything be more beautiful, more consoling, more truly divine than the Catholic communion? The religious need inborn in man will never find a fuller satisfaction, and, once believed in, its truth is vividly experienced. Faith within certain limits creates what it affirms; hope in the superhuman never deceives and there is no betrayal in the love of the divine. The First Communion is the coronation of human royalty, the commencement of the earnest side of life, the apotheosis and transfiguration of childhood, the most pure of all joys and the truest of all felicities.

XLVIII.

There is therefore something necessary to reason and nature in order to explain, justify, and adequately minister to the highest aspirations of both. From this point of view the supernatural is natural, and the paradoxical formulation of indispensable hypotheses becomes perfectly reasonable. The human spirit constructs the impossible in order to attain the infinite.

XLIX.

According to the Fathers of the Church, the ancient Law was merely an image and shadow of the new law. They do not say that the astonishing stories of the Bible are allegories, because allegory is a dangerous word, but they affirm them to have been images only of the new doctrine inaugurated by Jesus Christ, the basis of which doctrine is that God is personally united to humanity, so that we must love and serve God in man; in a word, we must love one another, and this is the law and the prophets. Nothing then is true in the Bible save that which conforms with the Gospels, and the spirit of the Gospels is the spirit of charity.

L.

Love one another—do not revile, curse, excommunicate, persecute, or burn each other. Love one another—and therefore help, console, support and bless each other. Charity is humanity reinforced by a divine principle; it is solidarity enriched by self-devotion; it is the spirit of the saints, and consequently the true spirit of the Catholic or Universal Church. No one belongs to this Church who is possessed with an opposite spirit. But charity in the Church should before all things preserve the hierarchy and unity. It is rightful to protest against the abuse of authority, but not against authority itself. There is just now a new sect of Protestants who term themselves Old Catholics, as if the child just born could call itself old because it has had a grandfather. The ancestors of these ridiculous Protestants were not Old Catholics, who would have died a thousand deaths rather than be divided from the hierarchy and authority; they were rather the heretics of all ages, and their great ancestor is Satan, that unsubmitted Old Catholic.

LI.

If religion must be one, holy, universal; if it must preserve and continue the chain of tradition; if it must rest on a lawful and hierarchic authority; if it must realize and impart what it promises; if it must have signs of power and consolations for all; if it must veil for weak eyes the eternal truth; if it must unite in one sheaf all the aspirations and all the hopes of the most exalted souls—it can only be Catholic, and, sooner or later, all souls will return to Catholicity, when some Pope whom God has illuminated, boldly disavows the petty passions, full of greed and hatred, which characterize clerical Catholicism; when a learned clergy shall be competent to reconcile the lights of reason with the obscurities of faith;

when the cultus, emancipated from material interest, shall be no longer an object of commercial enterprise. This will come to pass because it ought to come to pass, and it will then be discovered that in Christian doctrine, as in the earlier portions of the Bible, there are images and shadows of the religion of futurity which indeed does already exist, and might designate itself as Messianism, Paracletism, or better still, absolute Catholicity, and will be the light of all spirits and the eternal life of all souls.

II.—ETERNAL LIFE, OR THE PEACE OF GOD.

The end of all occult philosophy is to assure us that unalterable serenity of soul which is the life of Heaven and the surpassing peace of the elect. To attain such peace it is necessary :—

I.

To believe in the wisdom of God and the harmony of natural laws. This faith will prevent us from anticipating evil, and being vexed by disorders which we cannot prevent, for what appears irregular to us is often the result of a law which escapes us. We shall find in this consideration the great secret of resignation.

II.

Never to disturb ourselves by the apprehension of evil, for the evil which may overtake us will never be stronger than ourselves. There is but one real evil, injustice, and it is in our power to be just. Calamities which are foreign to our conscience are either trials or favours of Providence.

III.

To labour unceasingly in the reformation of our characters. By our characteristic vices we torment ourselves and others. A vicious character is therefore a habitual injustice, which deserves, and entails unfailingly, both trouble and reprobation.

IV.

Never to surrender ourselves wholly to pleasure. Pleasure exists for us, but we are not made for it.

V.

To believe sincerely in the indestructibility of all that is good, all that is true, all that is beautiful, and all that is pure.

VI.

To believe that suffering is production, production a struggle, struggle progress, and progress true life.

VII.

Never to permit the cynicism of incredulity to parade itself before us.

VIII.

To believe in the reality of all that is good, even in the most fleeting forms of life. A glass of water given in My Name shall deserve eternal life, said the great Initiator. It is then of an infinite value, like all that comes from God.

IX.

To be humble, and never imagine that we are great because we possess a great knowledge or profound thoughts. One dewdrop reflects all the glories of a beautiful day, yet nothing thereof belongs to it; it is thus with our souls. The sun drinks the dew, and God can draw to Himself all our intelligence and genius. We are but trembling and fugitive mirrors, like the drop of water, and should nature break us, there would be no void in immensity. Heaven has no need of us; it is we who have need of Heaven.

X.

To preserve ourselves from puerile beliefs which trouble the conscience, and to hold one idea more than all in detestation—that God desires to confound human reason and is honoured by prejudice or folly, that, like the Sphinx, He proposes enigmas for solution, and kills or tortures everlastingly those who solve them, and those who, unable to do so, do not harass themselves about them; whereas the Supreme Reason which exists in God seeks the elevation of man's reason to itself by faith in His rectitude and justice, the God of the sages being the light of generous souls, and not the murky agitation of the slothful and servile mind.

XI.

To raise the independence of the conscience above all human influences and all fears, since nothing worse than death can befall us, and death we have no cause to dread, for it is a natural and necessary thing, which independence and mental greatness will survive, when the mind irrevocably joins itself to truth and justice, which are eternal.

XII.

Never to be overcome by love. Love because we ought, and because we wish it. Love becomes a glory when it is in no sense shameful. Its joys wait on those who never purchase them at the price of infamy. To prefer one's pleasure before one's honour is to be base. Now, by baseness we become unworthy even of a courtesan's love. A woman despises the man she degrades, and when she feels herself contemptible, she esteems the man who contemns her.

XIII.

Not to leave the performance of our own duties to Providence. Never to complain of the evil we can prevent. To look upon the struggle against evil as our first duty, assured that we should be fools and impious if we imputed to God the inconveniences which result from our own folly and idleness.

XIV.

To seek the infinite in the intellectual and moral order only. The whole world is not large enough to satisfy our soul; it thirsts for an infinite perfection, which sufficiently proves that it is immortal. The treasures of earth when immense are only an immense embarrassment, and never satisfy their owner. The dignities of this world are often great calamities; all that can end is as if it were already ended, and the vulture of Prometheus returns unceasingly to enlarge the void in the heart of man who is chained to the rock of power, for the more he is elevated above others the more is he lonely, and God presses with an infinite weight on the isolation of pride.

XV.

Not to believe in delusions; God's realities being a thousand times more admirable than man's dreams, we must never be content to imagine what we can estimate and know. Youth, friendship, love, poetry, glory—all these are true, all these are eternally true, notwithstanding that everything changes its zone like spring. Spring is no illusion for the swallows; they have the boldness to follow and overtake it always.

XVI.

To do one's duty in the present and fear nothing for the future. To be happy when happiness offers itself as if we had but one day to live, provided that we find happiness in the satisfaction of legitimate desires. Resignation to God, confiding joy in the midst of nature's festivals, gaiety which intoxicates itself in the sunlight, enthusiasm for the beautiful, devotion to the good, all these do not calculate, do not reason with, the anxiety of the morrow. Happy is he, says Horace, who each day can say to himself—This day I have lived; let the tempest come to-morrow, it cannot deprive me of the serenity of the day that is closing.—You have enough of daily trial, said the Christus; do not store up disquietude for the morrow; sufficient to each day is the evil thereof. . . . Do you wish to have no apprehension for the morrow? Do good to-day; good actions are the seed of happiness.

XVII.

To obey the law; forestall duty, but never endure slavery The deaths of the martyrs were sublime because the outrage of their conscience was attempted. We cannot renounce our convictions, affections, or national habits, at the command of an imperious master. We may be silent in the face of oppression, we may abstain from armed resistance, but let us die, if need be, embracing the altar of the fatherland.

XVIII.

Never to dispute about the essential nature of God. Faith in God should make men better, not lead their reason astray; and how should we define the Infinite? How explain what we cannot understand? The more we dispute, the less we adore. Let us reason as we please on the necessity of adoration, but when we pronounce the name of the Indefinable, let us preserve supreme silence. Let us bow and adore! It is not the elephant of the Brahmans, nor the three-headed Ancient of the Gnostics, nor anything which the idolatry of the nations has consecrated; it is nothing that we can see, handle, hear, taste, or describe. It is that which we should worship in the profound peace of the spirit, and in the heart's enthusiasm.

XIX.

To respect the conscience of others and never impose on them even truth. Break not forcibly the yoke of slaves who love their yoke! Be devoted always, never too zealous! If souls rejoice in their folly it is cruel to deprive them of it without restoring their reason. We must have patience; we must leave the fakir to his chain and the old world to its idols, waiting till all this shall end of itself. Lose not precious time by denouncing the darkness in vain discourses; make the light shine, but let it not be the light of a consuming torch. Overthrow henceforth neither the statues of Jupiter nor of St Nicholas, even when an imbecile people attempt to adore St Nicholas. Philosophers, respect relics if you wish not your books to be burned. The light shines for all men coming into the world, but all have the right to shut or open their eyes as may please them.

XX.

To allow no real existence to evil. God, in fact, does not will it; Nature rejects it; suffering protests against it; reasonable beings cannot desire it; universal harmony leaves no place for it; life triumphs continually over it, as over death. Satan cannot therefore be a king; he is the most abject slave of the fatality he has evoked. The eternal reprobation of evil consists in the eternal triumph of good. Order cures disorder by punishment, and punishment itself is a good, since it is a cure. Evil, moreover, condemns and destroys itself. Pride is a diadem of humiliation, lust an abortion of pleasure, avarice the cultus of wretchedness. The ways of evil are broad at the beginning, but they contract in proportion to our advance, and end in the gradual crushing and suffocation of their victim. They are blind alleys where we must perish if we lack the boldness and strength to turn back. In order to prove the existence of another world, it is sometimes asserted that the wicked can be happy in this life. This is untrue; the wicked are the last and most miserable of men.

XXI.

Not to seek the glory which comes from the premature esteem of men, but that derived from honour, that consciousness of justice and self-devotion which soon or late will produce its effect. Men finish by submitting to the ascendancy of genius and talent, but they detest it because envy is the vice and torment of the weak. For them glory is but a triumph of egoism, because, egotists as they are, they cannot understand it otherwise. They invariably deny the existence of voluntary sacrifice, and seek for some slavish and infamous motive in the renunciation of the heroes of humanity. Let them rail; they speak without knowledge, and with no wish to listen. They crown willingly the inanity which does not give them umbrage. Having no need of their crowns, it may well be that they may bear them one day to our tombs. And should they even despoil our tombs, what harm could that do to our remains? What would that matter above all to our souls, if these, as we doubt not, survive our earthly errors? Love good for good's sake, knowledge for the sake of knowledge, the beautiful for beauty's sake, truth for the sake of truth. Think you that Homer composed his admirable poems in view of those alms of which he nevertheless stood in need? The cities of Greece, wherein he begged his bread, dispute his name and birthplace, and it is uncertain which performed for him the final honours and deserved to possess his remains. "Let the dead bury their dead," says the Christus. "Seek first the kingdom of God and His justice, and all other things shall be added unto you."

III.—Last Words concerning the Great Secret.

Herein lieth the Great Arcanum of Magic—not to give way before the unchangeable forces of nature, but to direct them; not to be enslaved by them, but make use of them to the profit of immortal liberty. Nature is intelligent but not free; the celestial bodies possess instinctive souls like animals and fertilize one another; the planets are the seraglio of the sun, and the suns are the obedient sheep of God. The earth has a soul which obeys the sun, subject to the decrees of fate, and man, in like manner, instinctively. But great knowledge and wisdom, or, alternatively, great exaltation, are necessary to any man who would command the soul of the earth. Folly has its prodigies like wisdom, and indeed in greater abundance, because wisdom seeks not prodigies, but tends rather, and naturally, to check their occurrence. It is said that the devil has his miracles, and, in the sense which the uninstructed masses attribute to the term, he is indeed almost the only worker of wonders. Everything that tends to estrange man from science and from reason is most certainly the work of an evil principle.

The sun possesses intelligence but the earth is devoid of mind, and wanting solar influence and human toil, she would produce nothing. The sun impregnates her, man delivers her, and it is reluctantly, with a bad grace, that she yields to the embrace of her spouse or suffers the ministry of her physician. Animals and savage beasts, creatures badly organized harmful insects, parasitical and venomous plants, abortions, monsters, plagues—these are the fruits of her clumsiness. She resists to her utmost, and her unwillingness is not a crime, for she is the mere creature of law, and is a counterpoise to human activity. According to hieratic tradition, man, the only son of God, ought to command the earth, but, having infringed the law of God, he has himself ceased to be free, and slaves are equal in their servitude. The soul of the earth is hostile to man, because she is conscious, so to speak, that he has no longer the right to rule her; she therefore resists and deceives him, producing dreams, nightmares, visions, and hallucinations, favoured herein by fanaticism, drunkenness, debauchery, and all nervous disorders. Madmen, hysterical women, cataleptics, and somnambulists are all indifferently under her direct influence. She is called also the astral light, and she it is who produces the phantasmagoria of spiritualism. We admit that the name of astral light does not perfectly apply to the soul of the earth; this instinctive power of our planet manifests itself by negative electricity and magnetism; positive electricity, heat, and light are owing to solar influence. The radiation of the soul of the earth is more especially during the night, because the light restrains and repels its effluvia; it is in the dead of the long winter nights that phantoms most commonly appear.

A man is not a saint because he has visions, but he may have visions and yet be a saint; visions, even among saints, invariably involve an element of the ridiculous or hideous. St Theresa was tormented by blood; she believed herself in the stifling embrace of living walls, and beheld a cherub armed with a shaft to pierce them. Blessed Margaret Mary Alacoque saw Jesus Christ open his breast and exhibit his heart all palpitating and bleeding. Martin de Gallardon met an angel in the guise of a lackey, while the children of La Salette decorated the Blessed Virgin with a huge peasant's bonnet, a yellow apron, and roses fastened on her feet. Bernadette Soubirons beheld our Lady of Lourdes, veiled like a girl about to communicate, with a little blue apron, and yellow roses planted in her bare feet. Berbignier saw Jesus Christ in the midst of several flat candlestick sockets, and a similar element enters into a vision at Pontmain, where four candles are seen fixed to the wall of heaven, with the good virgin in the midst of them. Ravaillac beheld the consecrated wafers fluttering round his head, and heard a voice which commanded him to kill Henry IV. The instinctive soul of the earth urgently calls for blood, and favours those exaltations which lead to spilling it. Spectres, like crows, seem to scent massacres and battles from afar. The death of Cæsar, the internecine struggle which followed it, and the sanguinary proscriptions of the Triumvirate, were announced by the prodigies which Virgil celebrates. A short time before the war of extermination waged against the Jews by the Romans, the Temple swarmed with visions and marvels. The abnormal miracles of the convulsionaries heralded the hecatombs of the Revolution, itself followed by the great wars of the Empire. At the present moment the spirits have turned conjurers, the dead haunt our salons, and indulge in liberties with ladies. We have passed through the war with Germany, we have outlived the Commune—what have we yet to expect?

Man, the child of earth, remains in magnetic communication therewith; he is himself a special magnet, which, by combination of imaginations and wills, can indefinitely increase its powers. Then inert objects are magnetized, and, influenced by the physical soul of the earth, when attracted and ill-directed by man, may displace themselves, may be raised, and cause cracking noises or raps to be heard. Occasionally even a species of aerial coagulation roughly bodies forth some fugitive form; persons think that they behold lights or hands; dreams clothe themselves with forms; nature seems to grow delirious; modern pythonesses scribble new oracles at hazard, as unserious as those of the ancients; in a word, here as elsewhere, the same causes ever produce the same effects.

Will man at any time succeed in overcoming completely this whirling and devouring animal which we call the earth? Not until he has discovered a fulcrum for the lever of Archimedes, nor so long as the steed has a chance of throwing its rider. Man tortures the earth in vain; it invariably ends by swallowing him. Hence it is that the sublime dream of Prometheus, that is, of human genius, has always been the secret of Hermes, in other words, the discovery of a panacea for disease, old age, and death. That desire for immortality which has ever exercised the human soul is a protest against our bondage to the voracity of earth, but religion has placed immortality in death, and claims only to emancipate that portion of our nature which she desires to exalt into heaven. But, in the language of symbolism, heaven is spirit and earth is matter; heaven is light, earth is darkness; heaven is good, earth is evil; heaven is paradise, earth is hell. The theologians, moreover, who believe in a local infernus, can find no place for it except in the centre of the earth, which seems to indicate that evil is materiality. The earth is indolent because she is heavy and material, and as indolence produces starvation, the earth engenders imperfect species which mutually devour one another, and she does so to her own satisfaction because she fattens on the corpses of her children. Warfare is the inevitable condition of existence on this earth and the *raison d'être* invariably pertains to the strongest. Might does not merely take precedence of right but constitutes it; what Darwin terms natural selection is the triumph of might.

Why are there abortions in nature? Why are imperfect designs so numerous if Creative Power be omnipotent? Because all force has resistance for its fulcrum, because inertia gives battle to activity, because shadow equilibrates light. The universal sovereign Intelligence foresees everything, and God's Providence is not a direct and personal intervention. In Genesis, God does not create the animals but ordains earth to produce them. He has impregnated nature, and she has become a mother, who begets unaided; she, however, husbands her efforts and simplifies her great works; she produces life, and life in turn operates on differentiating forms according to the conditions of environment. One effort begets other efforts, one form brings forth other forms, and progress is possible only through the law of transformation. The mysteries of nature explain and demonstrate those of religion, which otherwise test human understanding to the uttermost; divine selection, that is, final salvation, connected with the probable reprobation of the majority; the narrow gate, regeneration or moral transformation, the resurrection or future transformation of the man that now is into a more perfect being. So what has been regarded as likely to destroy faith actually fortifies it, and that which seemingly must demolish religion re-establishes it. Darwin interprets Jesus Christ, and we believe with the more confidence since we know better what we ought to believe. These truths will sooner or later accomplish the conquest of opinion, and opinion when united with truth always takes authority along with it. Galileo is condemned at the beginning; what he affirms is admitted later on; and the Church is not less infallible, because authority is necessary, and by transmitting her authority to the pope, the pope becomes himself infallible after an authoritative but not a miraculous manner, for authority may assuredly be delegated, but not miracle. The yearning for religion is the primary necessity for the human soul; it exists side by side with love and it abides in love. One of the foremost scientific men of England, Mr Tyndall, observes: "Other things are woven into the tissue of man, the sentiments of veneration, respect, admiration, and not only the sexual love to which we have already referred, but the love of the beautiful in nature, both physical and moral, both poetry and art; there is also that profound sentiment which from the first dawn of history, and probably for ages anterior to all history, has incorporated itself in the religions of the world; one may deride these religions, but what is ridiculed is, at most, certain accidents of form; the immovable basis of the religious sentiment in the emotional nature of man transcends assault. The problem of all problems at this present hour is to provide this sentiment with a rational satisfaction." Now, we believe that we have indicated the nature of the solution required in respect of this great problem, and that with enough perspicuity to enable writers more accredited than ourselves to apply it successfully to the legitimate aspirations of the world. The spirit of intelligence will come, as Christ has promised, and will teach us all truth.

The doctrines of the highest science, called magic by the ancients, being no longer acknowledged by official science, can only be presented to it under the name of paradoxes, a word signifying things above reason. Paracelsus, whose name implies an elevation of thought, which in a sense is paradoxical, designated these as the Archidoxies, or things ultra-reasonable or more than reasonable. God is the grand Archidox of the universe; religion is archidoxical, though it seems paradoxical; liberty is the paradox or archidox of the humanly divine. Absolute reason, absolute knowledge, absolute love are archidoxies of human genius; imagination is archidoxical in the creation and realization of its paradoxes. The will rushes onward to the archidox, and does not pause before paradox. Absolute reason is, like the Deity, the supreme archidox of the understanding; the absolute for the mind is unconditioned reason; the absolute for the heart is infinite perfection; furthermore, the beautiful being the radiance of the true, infinite beauty can only exist in the ideal personification of truth and love, and this personification, realized in man, constitutes Christianity, while realized in society, it will be Catholicity. He who said—"I believe because it is absurd," offered us the formula of the archidox in a paradoxical shape; both beneath and above reason there is the absurd, but the absurdity below is folly and nonsense, while that above is enthusiasm and self-sacrifice. Below the reason of the crowd there is materialism, above the reason of the scientific there is God. CREDO QUIA ABSURDUM!

PART XII

THAUMATURGICAL EXPERIENCES OF ÉLIPHAS LÉVI

I.—Evocation of Apollonius of Tyana.

In the spring of the year 1854, I repaired to London to escape from internal disquietude, and to devote myself, without distraction, to study. I had letters of introduction to persons of distinction, and to those seeking communications from the supernatural world. I met with many of the latter class, and, amidst much affability, I discovered in them a fund of indifference and triviality. They immediately required of me the performance of prodigies, as from a charlatan. I was not a little discouraged, for, to speak truly, so far from being disposed to initiate others into the mysteries of ceremonial magic, I had always dreaded its delusions and weariness for myself. Moreover, such ceremonies require a paraphernalia which is expensive and difficult to collect. I immersed myself, therefore, in the study of the supreme Kabbalah, and thought no further of English adepts, when one day, on returning to my hotel, I found a note in my room. This note enclosed half of a card transversely divided, and on which I at once recognised the character of Solomon's seal, with a tiny slip of paper, on which was written in pencil: "To-morrow at 3 o'clock, in front of Westminster Abbey, the other half of this card will be given you." I kept this singular appointment. A carriage was waiting at the place; I held unaffectedly my portion of the card in my hand; a footman approached and made a sign to me, opening the carriage-door as he did so. Within there was a lady in black whose face was concealed by a thick veil; she motioned me to a seat beside her, displaying the other part of the card I had received. The door was shut, the carriage rolled away, and the lady raising her veil, I saw that my appointment was with an elderly person, who beneath her grey eyebrows had bright black eyes of preternatural fixity. "Sir," she began, with a strongly-marked English accent, "I am aware that the law of secrecy is rigorous among adepts; a friend of Sir B. L., who has seen you, knows that you have been asked for phenomena, and that you have declined to gratify curiosity. It is possible that you do not possess the necessary materials; I can show you a complete magical cabinet, but I must require of you, first of all, the most inviolable secrecy. If you do not guarantee this on your honour, I will give orders for you to be driven home." I made the required promise, and have kept it faithfully by not divulging the name, quality, or abode of the lady, whom I soon recognised as an initiate, not actually of the first degree, but still of a most exalted grade. We had several long conversations, during which she insisted always on the necessity of practical experiences to complete initiation. She showed me a collection of vestments and magical instruments, even lending me certain curious books of which I was in want; in a word, she determined me to attempt at her house the experience of a complete evocation, for which I prepared myself during twenty-one days, scrupulously observing the rules laid down in the Ritual.

All was completed on the 24th of July; it was proposed to evoke the phantom of the divine Apollonius, and to interrogate it about two secrets, one of which concerned myself, while the other interested the lady. The latter had at first counted on assisting at the evocation with a trustworthy person, but at the last moment this person proved timorous, and, as the triad or unity is rigorously prescribed in magical rites, I was left alone. The cabinet prepared for the evocation was situated in a turret; four concave mirrors were hung within it, and there was a kind of altar having a white marble top, surrounded with a chain of magnetized iron. On the marble the sign of the Pentagram was engraved in gold; the same symbol was drawn on a new white sheep-skin stretched beneath the altar. In the middle of the marble slab there was a small copper brazier with charcoal of alder and laurel wood, while a second brazier was placed before me on a tripod. I was vested in a white robe very similar to those worn by Catholic priests, but longer and more ample, and I wore upon my head a chaplet of vervain leaves entwined about a golden chain. In one hand I held a new sword, and in the other the Ritual. I lighted the two fires with the requisite materials, which had been prepared previously, and I began, at first, in a low voice, but rising by degrees, the invocations of the Ritual; the flame invested every object with a wavering light, and finally went out. I set some more twigs and perfumes on the brazier, and when the flame started up again, I distinctly saw before the altar a human figure larger than life, which dissolved and disappeared. I recommenced the evocations, and placed myself in a circle which I had already traced between the altar and the tripod; I then saw the interior of the mirror which was in front of me, and behind the altar, grow brighter by degrees, and a pale form grew up there, dilating and seeming to approach gradually. Closing my eyes, I called three times on Apollonius, and, when I reopened them, a man stood before me wholly enveloped in a winding-sheet, which seemed to me more grey than white; his form was lean, melancholy, and beardless, which did not quite recall the picture I had formed to myself of Apollonius. I experienced a feeling of intense cold, and when I unclosed my lips to interrogate the apparition, I found it impossible to utter a sound. I therefore placed my hand on the sign of the Pentagram, and directed the point of the sword towards the figure, adjuring it mentally by that sign not to terrify me in any manner, but to obey me. The form thereupon became indistinct, and immediately after disappeared. I commanded it to return, and then felt, as it were, a breath of wind pass by me, and something having touched me on the hand which held the sword, the arm was immediately benumbed as far as the shoulder. Conjecturing that the weapon displeased the spirit, I set it by the point near me, and within the circle. The human figure at once reappeared, but I experienced such a complete enervation in all my limbs, and such a sudden exhaustion had taken possession of me, that I made two steps to sit down. I had scarcely done so when I fell into a deep coma, accompanied by dreams of which only a vague recollection remained when I recovered myself. My arm continued for several days benumbed and painful. The figure had not spoken, but it seemed to me that the questions I was to ask it had answered themselves in my mind. To that of the lady, an inner voice replied, "Death!" (it concerned a man of whom she was seeking news). As for myself, I wished to learn whether reconciliation and forgiveness were possible between two persons who were in my thoughts, and the same interior echo impiteously answered, "Dead!"

Here I narrate facts as they actually occurred; I impose faith on no one. The effect of this experience on myself was incalculable. I was no more the same man; something from the world beyond had passed into me. I was neither gay nor depressed any longer, but I experienced a singular attraction towards death, without, at the same time, being in any way tempted to suicide. I carefully analyzed what I had experienced, and, in spite of an acute nervous antipathy, I twice repeated, at an interval of a few days only, the same experiment. The phenomena which then occurred differed too little from the former to require their addition to this narrative. But the consequence of these further evocations was for me the revelation of two Kabbalistic secrets, which, if universally known, might change in a short period the basis and laws of society at large.

Am I to conclude from this that I have really evoked, seen, and touched the great Apollonius Tyaneus? I am neither so far hallucinated as to believe it, nor sufficiently unserious to affirm it. The effect of the preparations, the perfumes, the mirrors, the pantacles, is a veritable intoxication of the imagination, which must act strongly on a person already nervous and impressionable. I seek not to explain by what physiological laws I have seen and touched; I assert solely that I have seen and that I have touched, that I saw clearly and distinctly, without dreaming, which is sufficient ground for believing in the absolute efficacy of magical ceremonies. I look upon the practice, however, as dangerous and objectionable; health, both moral and physical, would not long withstand such operations, if once they became habitual. The old lady I mentioned, and of whom, subsequently, I had cause to complain, was a case in point, for, in spite of her denials, I do not doubt that she continually practised necromancy and goëtic magic. She at times talked complete nonsense, at others yielded to insane fits of passion, of which the object could be scarcely determined. I left London without revisiting her, but I shall faithfully keep my promise to say nothing whatsoever which may disclose her identity, or give even a hint about her practices, to which she doubtless devoted herself unknown to her family, which, as I believe, is numerous, and in a very honourable position.

II.—Ghosts in Paris—The Magician and the Medium—Éliphas Lévi and the Sect of Eugéne Vintras.

The other week Mr Home determined once more to leave Paris, that city where even angels and demons would not long pass for wonders, and would have no alternative but a speedy return to heaven or hell to escape oblivion and abandonment by mortals. Mr Home, with a dejected and disillusionized air, took leave of a lady of quality whose generous welcome had been one of his chief felicities in France. Madame B., hospitable on this day as always, wished to keep him to dinner; the mysterious being was on the point of accepting, when it was remarked that a Kabbalist, known in the world of occult sciences by the publication of a work entitled "The Doctrine and the Ritual of Transcendent Magic," was expected. Mr Home changed countenance at once, and declared, stammering and with visible anxiety, that he could not stay, and that the approach of this professor of magic caused him invincible fear. All that could be done to reassure him was useless. "I do not judge this man," he said; "I do not say that he is good or bad; I know nothing of him, but his atmosphere distresses me; in his presence I should feel deprived of strength and, as it were, of life." After this explanation Mr Home hastened to take his leave.

This terror on the part of men of prestige in presence of the true initiates of science is no new fact in the annals of occultism. The history of a vampire who trembled at the approach of Apollonius may be found in Philostratus. We are unable to say whether Cagliostro would have worked miracles before Swedenborg, but he would have certainly dreaded the presence of Paracelsus or Henry Khunrath, had these great men been his contemporaries.

Be it far from us, notwithstanding, to denounce Mr Home as a low-class sorcerer, that is, as a charlatan. The celebrated American medium is as naïve and amiable as a child. He is an unfortunate being, alive with sensibility, unintriguing and defenceless; he is the sport of a terrible force concerning the nature of which he is ignorant, and his first dupe is undoubtedly himself.

The study of the phenomena produced in the presence of this young man are of the highest importance. On one occasion, a Polish gentleman, who was present at one of Mr Home's séances, placed a pencil and a sheet of paper between his feet on the ground, and requested some sign of the spirit's presence. For some moments nothing occurred; then suddenly the pencil was flung from one end of the room to the other. The gentleman stooped, picked up the paper, and found thereon three Kabbalistic signs which were understood by none present. Mr Home alone seemed to feel great annoyance at seeing them, and manifested a certain terror; but he refused to explain himself on the nature and meaning of the characters. They were, therefore, preserved and were shewn subsequently to the same professor of magic whose approach was so dreaded by the medium. We have examined them, and their description is minutely as follows:—

They were scored deeply, and the pencil had almost torn the paper. They were drawn without order and not in a straight line. The first was the sign which the Egyptian initiates usually place in the hand of Typhon—a Tau with a double vertical line open in the form of a compass, a *crux ansata* with a circular ring above; below the ring a double horizontal line, and beneath this a double oblique line in the form of a V turned upside down.

The second character represented the cross of a grand hierophant with the three hierarchic transverse lines. This symbol, which belongs to the highest antiquity, is still the attribute of our sovereign pontiffs, and terminates the superior extremity of their pastoral crook. But the sign traced by the pencil had this peculiarity that the upper branch, the head of the cross, was double, and formed again the terrible Typhonian V, the sign of antagonism and separation, the symbol of hatred and eternal strife.

The third character was that which the Freemasons call the philosophic cross, a cross with four equal branches, having a point in each of the angles. But, instead of the four points, there were two only, placed in the two right hand angles, once more a sign of separation, strife, and negation.

The professor, whom it will be permitted us to distinguish from the narrator, to avoid wearying our readers by an appearance of egotism, the professor then, Maître Éliphas Lévi, gave to those assembled in the drawing-room of Madame de B——, the scientific explanation of these three characters, in the following manner :—

"These three signs belong to the series of sacred and primitive hieroglyphs known only to initiates of the first order. The first is the signature of Typhon. It expresses the blasphemy of this evil spirit by establishing dualism in the creative cause. For the *crux ansata* of Osiris is an inverted lingam, and represents the paternal and active power of God—the vertical line issuing from the circle—fertilizing the passive Nature—the horizontal line. To double the vertical line is to assert that nature has two fathers, it is the substitution of adultery in place of divine maternity, it is the affirmation of blind fatality, with the eternal conflict of appearances in the void as its result, instead of the affirmation of an intelligent first cause ; it is, therefore, the most ancient, authentic, and terrible of the stigmata of hell. It signifies the *god atheist*, it is Satan's signature, and being of a hieratic character, it corresponds to the occult characters of the divine world.

"The second signature belongs to philosophical hieroglyphs; it represents the ascensional measure of the idea and the progressive extension of the form. It is a triple Tau inverted; it is human thought by turns affirming the absolute in the three worlds, and here this absolute is terminated by a fork, that is, by the sign of doubt and antagonism. So that if the first character means, *There is no God*, the rigorous signification of the second is that *There is no hierarchic truth*.

"The third, or philosophic cross, has been in all initiations the symbol of Nature and her four elementary forms; the four points represent the four inexpressible and incommunicable letters of the occult Tetragram, that eternal formula of the great Arcanum, G .·. A .·. The two points on the right side represent power, those on the left love, and the four letters should be read from right to left, beginning at the top right-hand side, and thence proceeding to the bottom letter of the left, and so on for the others, making St Anthony's Cross. The suppression of the two points to the left signifies, therefore, the negation of the Cross, the negation of mercy and love; the affirmation of the absolute reign of force, and its eternal antagonism, from above below, and from below above; the glorification of tyranny and revolt; the hieroglyphic sign of the nameless vice which rightly or wrongly was reproached against the Templars; the sign of eternal disorder and despair.

Such then are the first revelations of the hidden science of the Magi on these extra-natural manifestations. And now let us be permitted to compare other contemporary apparitions of phenomenal writings with these signatures, for it is a process which science should institute before appealing to the tribunal of public reason. No investigation and no indication should, therefore, be disdained.

At Tilly-sur-Seulles, in the vicinity of Caen, a series of inexplicable phenomena occurred some years ago, under the influence of a medium named Eugène Vintras. Certain ridiculous processes and a swindling law-suit caused this thaumaturge to fall speedily into oblivion and contempt; he was attacked, moreover, with virulence in pamphlets, the authors of which were formerly admirers of his doctrines, for the medium Vintras meddles with dogmatism. One thing is, nevertheless, noteworthy in the invectives to which he is subject, that his adversaries, while seeking to defame him, acknowledge the truth of his miracles, and content themselves with ascribing them to the devil.

What, then, are these authenticated miracles of Vintras? On this point we are better informed than any one, as will presently be seen. Official reports signed by honourable witnesses, artists, doctors, priests, otherwise irreproachable, have been communicated to us; we have examined eye witnesses, and, better than all, we have seen for ourselves. The matters deserve to be related with some detail.

A writer who, to say the least, is eccentric, his name is M. Madrolle, now lives at Paris. He is an old man whose family and connections are reputable. He wrote formerly in the most exalted Catholic strain, and received the most flattering encouragements from ecclesiastical authority, even approbations emanating from the Apostolic Seat; finally, he saw Vintras, and drawn away by the prestige of his miracles, he has changed into an obstinate sectarian and an irreconcilable enemy of the hierarchy and priesthood.

At the period when Éliphas Lévi published his *Dogme et Rituel de la Haute Magie*, he received a broadside from M. Madrolle which astounded him. The author maintained loudly therein the most unheard of paradoxes in the confused style of ecstatics. According to him, life was sufficient for the expiation of the greatest crimes, since these were the result of a death sentence. The most wicked men, being the most unfortunate of all, appear, in his eyes, to offer God a more sublime expiation. He declaimed against every check and every condemnation. "A religion which condemns is a condemned religion!" he cried, and subsequently preached the most complete licence under the pretence of charity, forgetting himself so far as to say that the most imperfect and apparently reprehensible act of love was of more value than the most perfect prayer. Finally, he denied the existence of the devil with a vehemence which was occasionally full of eloquence.

"Imagine to yourself," said he, "a devil tolerated by God, commissioned by God! Imagine, further, a God who has created the devil, and permits him to fall furiously on creatures so weak already and so quick to deceive themselves! A God of the devil, in fine, seconded, anticipated, and even surpassed by a Satanic God." The rest of the performance was of similar force. The professor of magic was almost frightened, and obtained the address of M. Madrolle. It was not without some trouble that he discovered this singular pamphleteer, and the conversation which then took place between them was very nearly as follows :—

Éliphas Lévi.—" Monsieur, I have received your *brochure;* I have come to thank you for your present, and venture at the same time to testify to you my astonishment and regret."

M. Madrolle.—" Your regret, monsieur. Will you kindly explain yourself? I scarcely understand you."

" I regret poignantly, monsieur, to see you guilty of errors into which I fell formerly myself, but I had, at least, the excuse of youth and inexperience. Your brochure misses fire because it wants moderation. Your intention was, doubtless, to protest against errors in faith and abuses in morals, but it turns out that it is faith itself, and morality, that you attack. The exaltation which overflows in your little work must itself do you considerable wrong, and some of your best friends have been reasonably anxious about your health."

" I don't doubt it! They have said, and still say, that I am mad, but it is not the first time that believers have experienced the folly of the Cross. I am excited, monsieur, and you would be the same in my place, because it is impossible to be unmoved in the presence of prodigies."

" Ah! you speak of prodigies; this interests me. Come now, frankly and between ourselves, what wonders are in question?"

" What wonders indeed if not those of the great prophet Elias, returned to earth under the name of Pierre Michel!"

" I see, you are speaking of Vintras; I have heard some account of his performances. But does he really work wonders?"

At this M. Madrolle leaped in his chair, lifted his eyes and hands to heaven, and ended by smiling with a condescension which was akin to profound pity.

" Does he work wonders, monsieur? Why, surely, the greatest, the most astounding, the most incontestable, the most veritable miracles performed on earth since the days of Jesus Christ? . . . What! Thousands of Hosts appear on altars where there were none; wine sparkles in empty chalices, and it is no delusion, it is wine, a delicious wine; celestial music is heard; the fragrance of another world diffuses itself, and, finally, blood—true human blood which doctors have examined—exudes and sometimes flows copiously from the Hosts, leaving mysterious characters thereon. I tell you here what I have seen, what I have heard, what I have touched, what I have tasted! And you would have me keep cool in the face of an ecclesiastical authority which finds it easier to deny all than to examine the smallest thing."

"Allow me, monsieur; it is pre-eminently in matters of religion that authority can never be wrong. What is good in religion is the hierarchy, and what is evil is anarchy; to what, in fact, would sacerdotal influence be reduced if you assert as a principle that we must believe in the testimony of our senses rather than in the decisions of the Church? Is not the Church more visible than all your miracles! Those who behold miracles and do not see the Church are more to be pitied than the blind, for they have not even the resource of being led."

"Monsieur, I know all this as well as yourself, but God cannot contradict Himself; He will not allow sincerity to be deceived, and the Church herself cannot decide that I am blind when I have eyes. . . . Stay, here is what we read in the letters of John Hus, towards the end of the forty-third letter:—'A doctor told me that I should submit to the Council in all things, and then all would be well and legitimate for me. He added: If the Council said you had one eye though you have two, it must still be maintained that the Council is not wrong. I answered that if the universal world declared such a thing, so long as I had the use of my reason, I could not admit it without injuring my conscience.' With John Hus I reply to you that truth and reason existed before any Church and Council."

"I must interrupt you, my dear monsieur. Formerly you were a Catholic; you are such no longer, and consciences are free. I simply submit that the institution of hierarchic infallibility in matters of religion is far more reasonable and far more incontestable than all the miracles in the world. Besides, what should not be done to preserve peace? Do you think that John Hus would not have been a greater man had he sacrificed one of his eyes to universal concord instead of inundating Europe with blood? Oh, monsieur, let the Church decide when it pleases that I am blind of one eye! I beg but a single favour, it is to tell me of which one, that I may close it up henceforth, and see by the other only with irreproachable orthodoxy."

"I confess I am not orthodox after your fashion."

"I see that too well; but let us return to the prodigies! You have then seen, touched, smelt, and tasted! But, exaltation apart, will you describe me something circumstantially and in detail, something which above all shall be evidently miraculous? Am I overbold in asking this?"

"Not the least in the world, but what shall I select? There are so many. . . . Stay!" he added, after a moment's reflection, and with a slight emotional tremor in his voice, "the prophet is in London and we are here. Very well; now if, mentally only, you should ask him to send you the Sacrament immediately, and if in a place chosen by yourself, in your own house, say, in a cloth or in a book, you should find a Host on your return, what would you think?"

"I should declare the fact inexplicable by common critical methods."

"Well, sir," cried M. Madrolle triumphantly, "that is exactly what frequently happens to me! Yes, monsieur, when I wish it, that is, when I am prepared and trust that I am worthy of it, I find the Host where I ask for it; I find it really and palpably, though often ornamented with little miraculous hearts which might have been the work of Raphael."

/Éliphas Lévi, who felt ill at ease during the discussion of facts with which a kind of profanation of the most sacred things was mixed up, took his leave of the former Catholic writer, and went away pondering on the strange influence of Vintras, who thus had upset this old-established faith and this old scholar's understanding.

Some days after, the Kabbalist Éliphas was aroused at an early hour in the morning by an unknown visitor. He was a white-haired man, dressed entirely in black, having the countenance of an extremely devout priest; in a word, he was of highly respectable appearance. This ecclesiastic was provided with a letter of introduction couched in the following terms:—

"DEAR MASTER,

"I present you an old scholar who would jabber with you the jargon of sorcery. Receive him as myself (that is, as I have myself received him), by getting rid of him as quickly as possible.

"Yours wholly in the sacred and saintly Kabbalah,

"AD. DESBARROLLES."

"Monsieur l'abbé," said Éliphas, smiling as he finished reading, "I am quite at your service, and can refuse nothing to the friend who has written to me. So you have seen my excellent pupil Desbarrolles?"

"Yes, monsieur, and have found him a most amiable and erudite man. I consider yourself and him to be worthy of the truth recently manifested by the astounding miracles and undoubted revelations of the archangel St Michael."

"Monsieur, you honour us. Has Desbarrolles astonished you by his knowledge?"

"Undoubtedly! He possesses in no common degree the secrets of chiromancy; on the mere inspection of my hand he told me nearly all the history of my life."

"He is quite competent to do so; did he go into minute details?"

"Sufficiently minute to convince me of his extraordinary knowledge."

"Did he say that you were formerly curé of Saint-Louis, in the diocese of Tours, that you are the most zealous follower of the ecstatic Eugène Vintras, and that your name is Charvoz?"

This was a perfect *coup de théâtre;* the old priest, at each of these questions, leaped on his chair; when he heard his name, he turned pale and started up as if a spring had been touched and impelled him.

"You are indeed a magician," he cried. "Charvoz is certainly my name, but it is not the one which I now pass under—I call myself La Paraz.

"I know it; La Paraz is your mother's name. You have left an enviable position, monsieur, that of a country curé with a most charming presbytery, to share the perturbed existence of a sectarian."

"Say, rather, of a great prophet!"

"Monsieur, I believe confidently in your own good faith, but you will permit me to examine slightly the character and mission of your prophet."

"Yes, monsieur, investigation, broad daylight, the light of science, are precisely what we seek. Come to London and see for yourself—the miracles are permanent!"

"Monsieur, will you first give me some scrupulously exact details concerning these miracles?"

"As many as you please." And thereupon the old priest began to narrate things which everyone would have considered impossible, but were in no way astonishing to the professor of transcendent magic. For instance, one day, in a paroxysm of enthusiasm, Vintras was preaching before his heterodox altar, twenty-five persons being present at his discourse. There was an empty chalice on the altar, one well known to the Abbé Charvoz, for he had brought it from his church at Mont Louis, and was absolutely certain that the sacred vessel had neither secret conduit nor double bottom.

"To prove," said Vintras, "that God Himself inspires me, He has revealed to me that the chalice is about to fill with drops of blood under the semblance of wine, that all of you may taste the juice of the wine of futurity, that wine which we shall drink with the Saviour in the kingdom of His Father."

"Seized with astonishment and fear," said the Abbé Charvoz, "I went up to the altar, took the chalice, looked into it, and found it quite empty. I turned it upside down before all, then descended to kneel at the foot of the altar, holding the chalice in my two hands. Suddenly, a slight noise, like a drop of water falling from the ceiling into the chalice, was distinctly audible, and a drop of wine appeared at the bottom of the cup. All eyes were turned towards me, and then to the ceiling, for our simple gathering was held in a poor room; the ceiling had neither break nor fissure, nothing was seen to fall, and, nevertheless, the sound of the drops as they descended increased in rapidity, while the wine rose towards the brim. When full, I passed it slowly under the eyes of all present, then the prophet moistened his lips, and all, one after another, tasted the miraculous wine. No recollection of earthly delicious savour would impart any idea of it. . . . And then what shall I tell you of the blood-prodigies which daily astonish us? Thousands of bleeding hosts fall on our altars. The sacred stigmata are manifested to those who desire it. Hosts, which at first were white, are slowly imprinted with characters and bleeding hearts. Must we believe that God would abandon the holiest of things to the wonder-working of the demon? Must we not rather adore and confess that the hour of the supreme and final revelation has arrived?"

(While thus speaking, the Abbé Charvoz had the same kind of nervous tremor in his voice which Éliphas Lévi had already noticed in M. Madrolle. The magician bent his head thoughtfully, then all at once—"Monsieur," he said to the Abbé, "you have one or two of these miraculous hosts about you—be good enough to show me them!"

"Monsieur!"

"I am convinced that you have; why attempt to deny it?"

"I do not deny it," said the Abbé Charvoz, "but you will excuse me from exposing to the investigations of incredulity the objects of the most sincere and exalted faith."

"Monsieur Charvoz," said Éliphas gravely, "incredulity is the distrust of an ignorance almost certain to deceive itself. Science is not incredulous. In the first place, I believe in your conviction, since you have embraced a life of privation and even of reprobation for your unhappy opinion. Show me, therefore, your miraculous hosts, and be assured of my respect for the objects of a sincere adoration."

"Well," said the Abbé Charvoz, after some further demur, "I will do so," and unbuttoning the top of his black waistcoat he took out a small silver reliquary, before which he knelt down with tears in his eyes and prayers on his lips. Éliphas knelt beside him, and the Abbé opened the reliquary, which contained three hosts, one whole, the others almost in a paste, and as if kneaded with blood. The perfect host bore upon each side a heart in relief on the centre—a clot of blood in the shape of a heart, which seemed formed within the host itself in an inexplicable manner. The blood could not have been applied from without, for the colouring by imbibition had left white the particles which adhered to the outer surface. The phenomenon had the same characteristics on both sides. The professor of magic was seized with involuntary trembling, which did not pass unnoticed by the old priest, who, having again venerated and locked his reliquary, took out an album from his pocket and silently placed it in the hands of Éliphas. It contained copies of all the bleeding characters which had been seen on the hosts from the beginning of the miracles and ecstacies of Vintras. There were hearts of all kinds, emblems of all sorts, but three above all excited the curiosity of Éliphas to the highest point.

"Monsieur l'Abbé," said he to Charvoz, "do you know these three signs?"

"No," answered the Abbé, frankly; "but the prophet assures us that they are of palmary importance, and that their secret significance is soon to be made known—that is, at the end of time."

"Well, monsieur," said the Professor of magic, solemnly, "even before the end of time I will explain them to you; these three Kabbalistic signs are the devil's signature!"

"Impossible!" cried the old priest.

"It is true," replied Éliphas, with emphasis.

The signs were as follows:—1. The star of the microcosm, or the magic Pentagram, that star wherein the human figure was represented by Agrippa, with the head in the ascending point and the four members in the four other points—the Burning Star which, when inverted, is the hieroglyphic sign of the goat of black magic, whose head can then be sketched in the star with the two horns above, the ears on the right and left, and the beard below, sign of antagonism and blind fatality, the goat of lewdness assaulting heaven with its horns, a sign execrated even in the Sabbath by initiates of a superior order. 2. The two Hermetic serpents, but the heads and tails, instead of converging in two parallel semicircles, diverged, and there was no intermediate line representing the caduceus. Above the serpents' heads was the ominous V, the typhonian fork, the character of hell. On the right and left were the sacred numbers III. and VII. relegated to the horizontal line which represents passive and secondary things. This, therefore, was the significance of the character:—Antagonism is eternal; God is the strife of blind causes which perpetually create by destroying; the things of religion are passive and passing, boldness makes use of them, war profits by them, and discord is perpetuated by both. 3. Lastly, the Kabbalistic monogram of Jehovah, the Jod and He, but reversed, which forms, according to the doctors of occult science, the most frightful of blasphemies, meaning, in whatever way it may be read:—'Fatality alone exists, God and spirit do not exist. Matter is the grand totality, spirit the dream of demented matter. The form is more than the idea, the woman more than the man, pleasure more than thought, vice more than virtue, the multitude greater than its chiefs, children above their fathers, and madness more than reason.'"

This is what was hieroglyphically written in characters of blood on the pseudo-miraculous hosts of Vintras! We declare on our honour that all the facts above stated are such as we have described them, and that we ourselves have explained the characters according to true magical science and the true Kabbalistic keys.

The disciple of Vintras also imparted to us the description of the pontifical vestments given, said he, by Jesus Christ Himself to the pretended prophet in one of his ecstatic sleeps. Vintras caused the vestments to be made, and clothes himself in them to perform his miracles. Their colour is red; he wears on his forehead the cross in the form of a lingam, and has a pastoral crook, surmounted by a hand of which all the fingers are shut save the thumb and index. Now, all this is diabolical in the highest degree, and is not this intuition of the symbols of a lost science something truly marvellous, for it is transcendent magic which, basing the universe on the two pillars of Hermes and Solomon, has divided the metaphysical world into two intellectual zones, one white and luminous, comprising positive ideas, the other black and opaque, including those which are negative, and has given to the synthetic notion of the first the name of God, and to the synthesis of the second the name of the devil, or Satan. The sign of the lingam borne on the forehead is, in India, the distinctive mark of the worshippers of Seeva, the destroyer; for this sign being that of the Great Magic Arcanum, which is connected with the mystery of universal generation, to carry it on the forehead is to make a profession of doctrinal immodesty.[1] Now, say the Orientalists, on the day when modesty shall have ceased in the world, the world, abandoned to debauchery, which is barren, will soon come to an end for want of mothers. Modesty is the acceptation of maternity. The hand with three fingers closed expresses the negation of the triad and the assertion of purely material forces. A hand showing only the auricular is equivalent, in the sacred, symbolical language, to the exclusive affirmation of passion and *savoir-faire*. It is the scurrilous and materialistic version of the great words of St Augustine—"Love, and then do what you will." Now, compare this sign with M. Madrolle's doctrine:—"The most imperfect and apparently most culpable act of love is of greater value than the best of prayers." If it be asked, what is that force which independently of human will, and more or less of human knowledge (for Vintras is an illiterate and uneducated man), formulates its doctrines by means of signs buried in the ruins of the ancient world, which unearths the mysteries of Thebes and Eleusis, and writes the most cultured of Indian reveries in the most secret Hermetic alphabet, we answer that these wonders are reproduced by magnetic intuition of the fluidic thought-pictures in the universal vital fluid.

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[1] See Note 58.

III.—The Magician and the Sorcerer—Secret History of the Assassination of the Archbishop of Paris.

An artisan called one day on Éliphas Lévi. He was a man of some fifty years old, of impressive appearance, straightforward and rational in speech. Questioned on the object of his visit, he answered, "You should know well enough; I come to beg and entreat of you to return me what I have lost."

It must be owned in all sincerity that Éliphas Lévi knew nothing of his visitor, nor of the object he was in search of, so he answered: "You suppose me a greater sorcerer than I am; I know not who you are nor what you seek, so if you think I can serve you, you must explain and define your request."

"Well, since you refuse to understand me, you will at least recognise this," said the unknown, taking from his pocket a little black, well-thumbed book. It was the Grimoire of Honorius, which consists of an apocryphal constitution of Honorius II. for the evocation and control of spirits, plus some superstitious recipes. This work was the manual of the wicked priests who practised black magic during the darkest periods of the Middle Ages. Sanguinary rites, mixed with profanations of the Mass and the consecrated elements, formulæ for bewitchment and witchcraft, finally, practices which idiocy alone could permit and knavery counsel, are to be found therein. For the rest, the work is complete of its kind, and, being consequently scarce at the booksellers, is run up by amateurs to a high price at public auctions.

"Dear monsieur," said the workman, sighing, "from the age of ten years I have not once neglected to perform my office. This book never leaves my person, and I conform rigorously to all the prescriptions it contains. Why, then, have those who came to me deserted me? Eli, Eli, Lamma——"

"Stop!" cried Éliphas. "Do not caricature the most formidable words which agony ever caused to be uttered in the world. Who are the beings that come to you by the virtue of this horrible book? Do you know them? Have you promised them anything? Have you signed any compact?'

"No," interrupted the owner of the Grimoire, "I do not know them, and have entered into no bond with them; I know only that their leaders are good, the intermediaries alternately good and evil, the inferiors evil, but not blindly so, nor without the possibility of growing better. He whom I have evoked, he who has so often appeared to me, belongs to the most exalted hierarchy, for he is of comely aspect, is well clad, and has always given me favourable answers. But I have lost the first page of my Grimoire, the most important, that which bears the autographic signature of the master spirit, and since then he has no longer appeared to me when I call him. I am a lost man, I am bereft like Job, I have no longer strength or courage. Oh, master, I conjure you,—you who have only a word to say, but a single sign to make, and the spirits will obey,—take pity on me, and recover for me what I have lost!"

"Lend me your Grimoire," said Éliphas. "What name do you give the spirit which appears to you?"

"I call him Adonaï."

"And in what language was his signature?"

"I do not know, but I suppose it was in Hebrew."

"Hold," said the professor of transcendental magic, tracing two Hebrew words at the beginning and end of the book, "here are two signatures that spirits of darkness will never counterfeit. Go in peace, sleep well, and evoke no more phantoms!"

The workman departed, and eight days after he returned to the scientist.

"You have restored hope and life to me," he said; "my strength has partially returned; by the signatures which you gave me, I can soothe those who are in pain and liberate the obsessed, but *him*, him I cannot see, and until I behold him I shall be sad unto death. Formerly, he was always near me; sometimes he touched me in the night and woke me to tell me everything I wished to know. Master, I entreat you, grant that I shall see him again!"

"Whom?"

"Adonaï."

"Do you know who Adonaï is?"

"No; but I wish to behold him once more."

"Adonaï is invisible."

"I have seen him."

"He is without form."

"I have touched him."

"He is infinite."

"He is pretty much about my own height."

"The prophets tell us that the hem of his vestment sweeps away the stars of the morning."

"He has a very neat surcoat and the whitest linen."

"Holy Scripture, moreover, says that none can behold him without dying."

"He has a benevolent and jovial countenance."

"But how do you proceed to obtain these apparitions?"

"I perform all that is appointed in the great Grimoire."

"What! even the bloody sacrifice?"

"Certainly."

"Wretch! But what is the victim?"

At this question the artisan started slightly; he grew pale, and his look was disconcerted.

"Master, you know better than I do what it is," he said humbly, and in a low voice. "Oh, it cost me a hard struggle, above all the first time, to cut with one blow of the magic knife the throat of the innocent creature! One night I had just ended the mournful rites, I was seated within the circle on the inner threshold of my door, and the conflagration of the victim was being finished in a large fire of alder and cypress-wood. Suddenly, close at hand I again saw it, or rather felt it pass; a heart-rending cry rang in my ears, and from that moment I seem to be hearing it always."

Éliphas rose and looked fixedly at his interlocutor. Was there a dangerous madman, capable of renewing the atrocities of the Seigneur de Retz, before him? The appearance of this person was, however, gentle and honest. No, it was not possible!

"But come now, this victim, say plainly what it is! You suppose that I know it already, and perhaps I do, but I have my reasons for wishing you to tell me."

"According to the magic ritual, it is a kid of a year old, virginal and unblemished."

"A real kid?"

"Certainly. Rest assured that it was neither a plaything nor a straw-stuffed dummy!"

Éliphas breathed freely.

"Come!" thought he, "this man is not a sorcerer worthy of the stake. He knows not that when the abominable authors of the Grimoires speak of a virgin kid, they mean a young child." "Well," he continued, turning to his client, "give me the details of your visions; what you have related interests me in the highest degree."

The sorcerer, for he may well be called by this name, then recounted a series of strange facts, of which two families had been witnesses, which further were perfectly identical with those of the medium Home—hands issuing from walls, motions of furniture, phosphorescent apparitions, &c. One day, the rash novice in magic dared to call Astaroth, and beheld the apparition of a gigantic monster, with the body of a hog and the head taken from the skeleton of a colossal ox. All this was told with a truthful accent, with a certitude of having actually seen, which excluded any suspicion of the good faith and complete conviction of the narrator. Éliphas, as an æsthete in magic, was delighted at this lucky find. A true mediæval sorcerer, a sincere, undoubted sorcerer, in the nineteenth century! A sorcerer who had beheld Satan, under the name of Adonaï, dressed like a citizen; and Astaroth under his true, diabolical form! What an artistic object, what an archæological treasure!

"My friend," he said to his new pupil, "I am inclined to assist you in recovering what you have lost. Take my book, conform to the prescriptions in the Ritual, and come to see me again in eight days' time."

On the date appointed, a fresh conversation took place, and then the artisan declared that he was the inventor of a life-saving machine of great naval importance; one thing only was amiss in it, it would not work; there was an imperceptible defect in the movement. What this defect was the demon of perversity alone could reveal, and it was absolutely necessary to invoke him.

"Beware!" said Éliphas Lévi. "Try this Kabbalistic invocation instead for nine days," and he gave him a leaf in manuscript. "Begin this evening, and to-morrow let me know what you have seen, for to-night you will have a manifestation."

The next day our individual did not fail to appear.

"I was awakened suddenly, towards one in the morning," said he. "I saw a great light at the foot of my bed, and in this light *a phantom arm*, making passes in front of me, as if to magnetize me. Then I again fell asleep, and a little time after, being woke up a second time, I saw the same light, but it had changed its place. It had passed from left to right, and in its luminous depth I distinguished the semblance of a man, who was looking at me with folded arms."

"What was he like?"

"Much of your size and appearance."

"'Tis well! Go and continue doing what I prescribed."

Nine days elapsed and then came a new visit from the adept, who this time was all radiance and animation. The moment he saw Éliphas, "Thanks, master!" he cried, "the machine works—some unknown persons have provided me with the necessary funds for the completion of my enterprise. I have regained peace and sleep—all thanks to your power!"

"Say rather, thanks to your own faith and docility. And now, farewell, I must study. . . . . . What now? Why do you assume that supplicating air? What more do you want?"

"Oh! if you would only——"

"Well, what? Have you not had all and more than you wanted, and there has been no question of remuneration?"

"Yes, truly," said the other, sighing; "but I long to see him again."

"Incorrigible!" exclaimed Éliphas.

Some weeks after, the professor of transcendent magic was roused about two in the morning by a severe pain in the head. For several moments he anticipated congestion of the brain; but he rose, lit his lamp, opened the window, walked up and down in his study, then, soothed by the fresh morning air, returned to bed, where he slept profoundly. Subsequently, he had a nightmare; he saw with terrific realism the ox-headed giant of the artisan-mechanist. This monster pursued and attacked him. When he awoke it was broad daylight, and some one was knocking at the door. Éliphas rose, threw a garment round him, and opened it. There was the workman!

"Master," said the latter, entering hastily, and with an alarmed aspect, "how are you?"

"Excellently well," answered Éliphas.

"But were you in no danger to-night about two o'clock?"

Eliphas was not under cross-examination, and no longer remembered his indisposition.

"In danger?" he repeated. "In none that I know of."

"Were you not attacked by a monstrous phantom, which tried to strangle you? Did you experience nothing?"

Éliphas recollected.

"Yes," said he, "I had truly an incipient apoplexy and a horrible dream. But how did you know of it?"

"At the same hour an invisible hand struck me roughly on the shoulder and woke me with a start. I then dreamed that I saw you in the clutches of Astaroth. I sat up in bed, and a voice cried in my ear, 'Get up and hasten to your master's help, he is in danger!' I rose hurriedly, but where should I run to first? What danger menaced you? The voice had told me nothing on these points. I determined, therefore, to wait till sunrise, and as soon as it was daylight I hastened to you, and here I am."

"Thank you, my friend," said the Magus, offering his hand. "Astaroth is a vicious jester, but I had merely a slight determination of blood to the head, and now I am perfectly well. You may be quite reassured and go back to your work."

Strange as the facts may be which have just been narrated, a still more extraordinary, and this time tragical, drama remains to be revealed. It is connected with the sanguinary event which, at the beginning of this year, plunged Paris and all Christendom in sorrow and stupefaction, an occurrence which no one suspected had black magic mixed up with it.

During the winter, at the beginning of last year, a bookseller informed the author of the *Dogme et Rituel de la Haute Magie* that an ecclesiastic had been inquiring for his address, and manifested a strong desire to see him. Éliphas Lévi did not feel himself inspired with such immediate confidence towards this stranger as to expose himself without precautions to his visits; he named a friend's house where he would be present with his faithful pupil Desbarrolles. On the appointed day he repaired to Madame A——'s, and found the ecclesiastic, who had already been awaiting him several minutes. He was a young, somewhat emaciated man, with a prominent pointed nose and dull blue eyes. His bony and projecting forehead had a breadth disproportioned to its height; his head was elongated behind, his smooth and short hair, parted at the side, was of grizzly flaxen, approaching light chestnut, but with a queer disagreeable tint about it. His mouth was sensual and combative; his manner, however, was affable, his voice gentle, and his utterance occasionally a little embarrassed. Questioned by Éliphas Lévi on the object of his visit, he answered that he was in search of the Grimoire of Honorius, and he desired information from the professor of occult science on the best way to procure the little book, now scarcely to be met with.

"I would give fully a hundred francs for a copy of this Grimoire," said he.

"The work in itself is worthless," answered Éliphas. "It is a pseudo-constitution of Honorius II. that you may have seen quoted by some learned collector of apocryphal constitutions."

"Not exactly, but I wish to fulfil a fancy; I have something to perform."

"I trust that something is not an evocation of black magic; you know, as I do, monsieur l'Abbé, that the Church has always condemned, and still condemns severely, everything connected with those forbidden practices."

A slight smile, mingled with a kind of sarcastic irony, was the sole response of the abbé, and the conversation fell. The chiromancist Desbarrolles was, however, examining the priest's hand attentively; the latter perceived it, a natural explanation ensued, and the abbé cheerfully offered his hand to the experimentalist. Desbarrolles knitted his brows and seemed embarrassed. The hand was damp and cold; the fingers were smooth and spatulated; the mountain of Venus, or that part of the palm which is connected with the thumb, was of unusual development, the line of life was short and broken; there were crosses in the centre of the hand and stars on the mountain of the moon.

"Monsieur l'Abbé," said Desbarrolles, "if you have not received solid religious instruction, you may easily become a dangerous sectarian, for you are drawn on the one hand towards the most exalted mysticism, and on the other to the most concentrated obstinacy and incommunicativeness in the world. You investigate much but imagine more, and as you confide your fancies to no one, they may well attain proportions which will make them your real enemies. Your habits are contemplative and a little indolent, but it is an indolence which once aroused is perhaps to be dreaded. You are impelled towards a passion which your calling . . . . but, your pardon, monsieur l'Abbé, I think I have passed the limits of discretion.

"Say all, monsieur, I can hear, and wish to know, everything."

"Well, if, as I do not doubt, you turn to the profit of charity all the restless activity which is caused you by the desires of the heart, you must be blessed very often for your good works."

The abbé gave once more that doubtful and ominous smile, which lent his pale face such a singular expression. He rose and took leave, without telling his name, and without it occurring to any one to ask it. Éliphas and Desbarrolles conducted him to the staircase out of respect for his priestly dignity. Near the head of the stairs he turned and said slowly, "Before long you will hear of something. . . . You will hear me spoken of," he added, emphasizing each word. Then he bowed, waved his hand, and, turning without another word, descended the staircase. The two friends returned to Madame A——.

"There goes a most extraordinary person," said Éliphas. "What he uttered at parting seemed very like a menace."

"You intimidated him," said Madame A——. "Before you arrived he was beginning to speak out plainly, but you talked of conscience and the commandments of the Church, till he no longer dared to confess what he wanted."

"Pshaw! What did he want then?"

"To see the devil."

"Did he think I carried him in my pocket?"

"No, but he is aware you give lessons in the Kabbalah and magic, and hoped you would help him in his enterprises. He informed my daughter and myself, that, in his country presbytery, he had already performed an evocation one evening by the help of a common Grimoire. He told us that a sudden gust of wind seemed to shake the building, the rafters groaned, timbers creaked, doors trembled, windows were flung open with great noise, and hissing sounds were heard in every corner of the house. He awaited the formidable vision, but saw nothing; no monster presented itself; in a word, the devil refused to appear, and this is the reason that he is in search of the Grimoire of Honorius, where he hopes to find more powerful conjurations and efficacious rites."

"But this man must be a monster or a madman."

"He may be madly in love," said Desbarrolles. "He is tormented by some passion, and absolutely looks for nothing less than that the devil should take interest in it."

"But then how shall we hear him talked about?"

"Who knows? Perhaps he has planned the abduction of the Queen of England or the Sultana?"

Here the conversation ended, and an entire year elapsed without any intelligence concerning the strange young priest. On the night between the first and second of January 1857, Éliphas Lévi was awakened with a start of agitation consequent on a bizarre and ominous dream. He seemed to be in a dilapidated Gothic room, very like the deserted chapel of an old castle. A door concealed by black drapery opened out of this chamber; behind the drapery the ruddy light of candles could be just distinguished, and it appeared to Éliphas that, prompted by a curiosity which was full of terror, he approached the black drapery, which parted thereupon, and an outstretched hand seized his arm. He beheld no one, but heard a low voice saying in his ear:—"Come and see thy father, who is about to die!"

The Magus woke with palpitating heart and brow bathed in perspiration. "What does this dream signify?" thought he. "My father is long since dead—why tell me that he is about to die?" The following night the same dream came to him, with the same circumstances, and Éliphas Lévi again woke up, hearing those words in his ear:—"Come and see thy father, who is about to die!"

This repetition of the nightmare painfully impressed Éliphas. He had accepted an invitation to dine, on the third of January, in some cheerful society, but he now wrote to excuse himself, finding that he was ill-disposed for the gaiety of an artist's banquet. He remained therefore in his study; the weather was cloudy; at noon he received a visit from one of his pupils in magic, M. le Vicomte de M——. The rain was then falling in such torrents that Éliphas offered the Vicomte his umbrella, which the latter would not accept. A courteous little dispute followed, which ended by Éliphas walking back with his pupil. Out of doors the rain stopped, the Vicomte found a coach, and Éliphas, instead of returning home, crossed the Luxembourg mechanically, issued by the gate which opens on the Rue d'Enfer, and found himself in front of the Panthéon. A double line of barriers improvised for the novena of Saint Geneviéve, indicated for pilgrims the way towards St Etienne-du-mont. Éliphas, whose heart was saddened, and, therefore, disposed to prayer, followed this path and entered the Church. It might then have been four in the afternoon. The church was filled with the faithful, and the daily office was performed with great recollection and unusual solemnity. The banners belonging to the churches of the city and the suburbs bore witness to the public devotion towards the virgin who had saved Paris from famine and invasion. At the bottom of the church the tomb of St Geneviéve was ablaze with lights. Litanies were chanted, and the procession issued from the choir.

After the cross-bearer, accompanied by his acolytes and followed by the choir-boys, came the banner of St Geneviéve, and the Genevevan nuns in double file, clothed in black, with white veils on their heads, blue ribbbons with the medal of the legend round their necks, and a taper in their hands, surmounted by a little Gothic lantern, as tradition gives to the images of the saint. After the nuns of St Geneviéve came the clergy, and finally the venerable Archbishop of Paris in a white mitre, and wearing a cope which on either side was held back by his two vicars-general. The prelate, leaning on his pastoral staff, proceeded slowly, and to the right and left he blessed the crowd, which knelt down as he passed. Éliphas saw the Archbishop for the first time, and remarked that his features expressed goodness and mildness, but a look of great fatigue, and even a painfully concealed nervous suffering, were noticeable. The procession passed to the end of the church, traversing the nave; it returned by the aisle to the left of the porch, and made a pause at the tomb of St Geneviéve, then it went back by the right aisle, continuing the chant of the Litany. A crowd of the faithful followed the procession, walking immediately behind the Archbishop. Quite pensive and affected by the pious solemnity, Éliphas mingled with this group, so as to pass more easily through the mass, which was closing up, and to regain the door of the church. The head of the procession had already returned into the choir, the Archbishop had reached the railing of the nave, where the passage was too narrow for three persons to walk abreast; the Archbishop was, therefore, in front and his two vicars-general were behind him, still holding the corners of his cope, which was thus open and drawn back, so that the prelate exhibited his breast protected only by the cross-ornamented embroideries of his stole.

It was then that those who were behind the Archbishop perceived him stagger, and an exclamation was heard, made in a loud voice, but without noisy clamour. What was uttered? It seemed to be—"Down with the goddesses!" but this was considered a mistake, so much did the words seem misplaced and senseless. The exclamation was nevertheless repeated two or three times, and some one cried, "Save the Archbishop!" while others vociferated, "To arms!" The crowd thereupon receded, overturning chairs and barriers and hurrying towards the door. There were shrieks from children, clamours of women, and Éliphas, borne along by the crowd, was in a way carried out of the church, but the last glance he was able to cast therein fell on an awful and ineffaceable tableaux.

In the middle of a circle, increased by the terror of all who surrounded him, the prelate was standing alone, still supported by his crozier and sustained by the stiffness of the cope which his vicars-general had dropped, so that it now hung down to the ground. The archbishop's head was slightly turned, his eyes, and disengaged hand, were raised towards Heaven; there was all the epic of the martyr in his mien; it was a submission and a holocaust, a prayer for his people and pardon for his murderer. The day was waning and the church had begun to darken; the archbishop, with his uplifted arms, illuminated by a last sunbeam which stole across the nave, stood out in relief against a black background, wherein could be dimly distinguished a pedestal without a statue, on which was inscribed these two words of the Passion of Christ, *Ecce homo*, and further still into the gloom an apocalyptic painting, representing the four last plagues about to be let loose on the world, and the whirlwinds of the abyss following the dusty train of the wan horse of death.

In front of the Archbishop an upraised arm, sketched in shadow like an infernal silhouette, was clutching and brandishing a knife, while, through all the uproar at the bottom of the church, the chant in the choir continued, as the harmony of the heavenly spheres is prolonged for ever regardless of our revolutions and anguish.

Éliphas Lévi had been borne outside by the crowd, and had issued by the right door. At almost the same moment, the left opened violently, and an infuriated crowd poured out of the church, seething round a single man, who was held by fifty hands, while a hundred more strove to buffet him. This individual, later on, complained of maltreatment at the hands of the police, but as soon as they could distinguish him in the tumult, they protected him against the rage of the mob.

Women followed him, crying "Kill him!"

"But what has he done?" was asked by other voices.

"The wretch! He has stabbed the Archbishop," answered the women. Other people, however, coming out of the church, contradictory statements multiplied.

"The Archbishop has been terrified and is ill," said some.

"He is dead," others declared.

"Did you see the knife?" asked a new speaker. "It is as large as a sword, and the blood streamed from the blade."

"Our poor monseigneur has lost one of his shoes!" ejaculated an old woman, clasping her hands.

"It is nothing, nothing at all," said a pew-opener thereupon. "You may go back into the church—monseigneur is not wounded, they are about to enthrone him."

At this the crowd made a motion to re-enter the church.

"Keep back! keep back!" uttered the solemn and mournful voice of a priest at the same moment. "The service cannot continue, the church is being closed, it has been profaned!"

"How is the Archbishop?" asked a man.

"Monsieur," answered the priest, "the Archbishop is dying, and perhaps even while I am speaking he may be dead."

The crowd dispersed in consternation to spread this disastrous news through all Paris. A bizarre circumstance took place in the case of Éliphas, and caused a certain distraction from his profound sorrow at what had taken place. In the midst of the tumult, an elderly lady of exceedingly respectable appearance took hold of his arm and claimed his protection. It was his duty to respond to this appeal, and when they were out of the crowd, she said: "How fortunate I am to have met with a man who laments this great crime, which so many wretches rejoice over at this moment!"

"What say you, madam? How can any creature exist who is depraved enough to exult over such a calamity?"

"Silence!" the old lady enjoined, "perchance we are overheard. Yes," she continued, lowering her voice, "there are some who are delighted at this event; there was a sinister-looking man saying to the crowd, when interrogated as to what had taken place: 'Oh! it is nothing. A spider has fallen.'"

"No, madam; you misunderstood. The crowd would never have endured such an abominable remark; the man would have been immediately arrested."

"Would to God that every one thought like you!" said the lady; then she added, "I commend myself to the charity of your prayers, for I see plainly that you are a godly man."

"That is not perhaps the verdict of the world at large," answered Éliphas.

"And what does the world signify to us?" asked the lady with animation. "It is lying, calumnious, impious! Perhaps it speaks ill of you, and I am not surprised; if you knew what it said of me, you would understand very well why I despise its opinion."

"Does the world speak evil of you, madam?"

"The worst evil that can possibly be conceived."

"What is that?"

"It accuses me of sacrilege."

"You alarm me! And of what sacrilege, if you please?"

"Of a guilty farce which I am supposed to have played to deceive two children on Mount Salette."

"What! are you——?"

"I am Mademoiselle de la Merlière."

"I have heard your law-suit spoken of, mademoiselle, and the scandal which it occasioned, but it seems to me that your age and respectability should have set you above the reach of such an accusation."

"Come and see me, monsieur, and I will introduce you to my solicitor, M. Favre, a man of talent whom I am seeking to turn to God."

Thus conversing, the two speakers reached the Rue du Vieux-Colombier. The lady thanked her temporary escort, and renewed the invitation to visit her.

"I will endeavour to do so," said Éliphas, "and if I come I shall ask at the door for Mademoiselle de la Merlière."

"Be sure that you don't; I am not known by that name—ask for Madam Dutruck."

"Dutruck, so be it, madam! I humbly present you my respects," and they separated.

The trial of the assassin began, and Éliphas, reading in the newspapers that the accused was a priest, that he was of the society of St Germain l'Auxerroie, that he had been a country curé, and that he seemed excited to the pitch of insanity, recollected the pallid priest who, a year before, had been in search of the Grimoire of Honorius. But the description of the criminal given in the public prints contradicted the suspicion of the magical professor, for most of them gave him black hair. "It is not he, then," thought Éliphas, "but there still rings in my ear, notwithstanding, the speech which this atrocious crime would now explain, 'You will not fail to learn something before long, and to hear me spoken of.'"

The trial took place with all the frightful circumstances universally known, and the accused was condemned to death. The next morning Éliphas read in a legal print the description of this scene unheard of in the annals of justice, and a mist passed over his eyes when he saw in the description of the criminal, "He is fair."

"It must be he," said the professor of magic.

A few days afterwards some one present at the trial had contrived to sketch the profile of the accused, and shewed it to Éliphas.

"Let me copy this design," said the latter, quite palpitating with terror.

He did so, and took it to his friend, Desbarrolles, asking, without previous explanation, "Do you know this face?"

"Yes," answered Desbarrolles, with animation, "it is that of the mysterious priest whom we saw at Madam A——'s, who wished to perform magical evocations."

"Well, my friend, you confirm me in my sad conviction. That man whom we then saw we shall never more see; the hand you examined has been imbrued in blood. We have indeed heard him talked of as he asserted, for do you know the name of this pale priest?"

"Oh, my God!" cried Desbarrolles, changing colour, "I fear that I do."

"It is true—he is the miserable Louis Verger."

Some weeks after, Éliphas Lévi was chatting with a bookseller whose speciality was old works on the occult sciences. The subject was the Grimoire of Honorius.

"It is seldom to be met with now," said the bookseller; "the last copy in my possession I disposed of to a young priest who offered me a hundred francs for it."

"A young priest! Can you recall his appearance?"

"Perfectly! But you must know it yourself, for he told me he had seen you, and indeed it was I who referred him to you."

Thus beyond doubt, the unhappy priest had obtained the fatal Grimoire, and had prepared himself for murder by a succession of sacrileges. The wretched man felt certain he would not die; he believed that the emperor would be forced to pardon him; some honourable exile awaited him; his crime had brought him immense notoriety; his musings would be worth their weight in gold at the booksellers; he would become fabulously rich, would attract the notice of some great lady, and would marry beyond the seas. By similar promises the phantom demon formerly incited Gilles de Laval, lord of Retz, from crime to crime. A man capable of evoking the devil, according to the rites of the Grimoire of Honorius, is so far on the road to evil that he is inclined to all kinds of hallucinations and falsehoods; but the aberrations of perversity do not constitute madness, as the execution of this criminal proved. The desperate resistance he offered to his executioners is well known. "It is a deception," he cried; "I cannot die thus. An hour only—one hour—to write to the emperor; he would save me!"

Who, then, had deceived him? Who had promised him life? Who had assured him beforehand of an impossible clemency, for his reprieve would have outraged the public conscience? Ask all this of the Grimoire of Honorius!

Two things in this tragical history correspond with the phenomena of Home,—the stormy sound heard by the wicked priest during his first evocation, and the perturbation which prevented him speaking his mind in the presence of Éliphas Lévi. There may also be noticed the apparition of a sinister man rejoicing in the public sorrow, and making a truly diabolical speech in the middle of the dismayed crowd—an apparition seen only by the ecstatic of La Salette, the notorious Mdlle. de la Merlière, who has the aspect, notwithstanding, of a good and respectable person, though one strongly impressionable, and possibly liable to talk and act unconsciously under the influence of a kind of ascetic somnambulism.

EPILOGUE,

EMBODYING THE SPIRIT OF THE AUTHOR'S PHILOSOPHY.

I.—The Vision of the Wandering Jew.

"Go onward!" cried the Jew Ahasuerus to Christ as He staggered beneath His Cross. "Do thou go onward," replied the Saviour of the world, "till I return hither and bid thee rest."

From that time Ahasuerus has traversed the world unceasingly, and every year, about Easter, he returns to the home of his accursed race, to see if he shall meet Jesus. He approaches, he arrives, broken-down, breathless, ready to expire with fatigue—he arrives and finds no one. He raises his eyes and beholds in the ever implacable sky a hand which points westward! "Go onward!" cries a voice to him which seems to be an eternal echo of his own on the day of his crime, and the old Ahasuerus bows his head; the sigh of deliverance which swelled already in his heart sinks silently and without tears; he recommences his age-long journey.

In the days when the Crusaders took Jerusalem, the Wandering Jew was told that Christ had returned to the Holy Mount; but he found only a priest encircled by military. "A Jew! a Jew!" cried some whose hands were blood-stained. "Get on! get on!" shouted the soldiers, as they smote the old man with their maces and goaded him with the points of their lances. Ahasuerus bowed his head and took his departure amidst the maledictions of the crowd.

"Alas!" he murmured, "not yet can the Cross absolve me, since it has not taught forgiveness to its defenders. Men venerate it only as an instrument of torture and an incentive to revenge! Madmen, they would avenge Him who saved them by pardoning them, and they do not see that they condemn themselves by annulling the forgiveness of the man-god! They see not that persecution practised by the Christians is an abjuration of the martyrs and a restoration of their executioners!"

Therefore, when Ahasuerus found the Jews oppressed by the Christians, he pledged them to die rather than renounce the faith of their fathers, and he himself, with his world-old staff in his hand, his beard and hair blown by the wind, led them forward from exile to exile. Better than anyone, nevertheless, did he know that Jesus was the only Son of God!

At a later period he beheld the Cross cast down and the scaffolds rise up; he heard the holy guillotine celebrated, and was in no way surprised—had not the Inquisition already inaugurated its festivals of death in the name of the Holy Cross? The cultus was the same, the altar alone was changed. There was talk also of humanity and progress, and justly, for the axe is more speedy and less cruel than the bloody pillory of Golgotha.

Once more he witnessed the solemnities of the Golden Calf established; he knew how such orgies end, and when they asked him, "What is the carpenter's son making now?" he answered, shaking his head, "A coffin!" For he felt that the time was short and his pace seemed to slacken; he surveyed in turn the expiring century and the whirl of events.

On the day when the successor of St Peter fell, to be supported henceforth by a sceptre, when he departed from the Eternal City exiled and cursed in his turn, Ahasuerus entered the deserted Vatican, and, with his elbow resting on the empty chair of the popes, he let his head fall on his hand, and for a moment seemed to sleep. He saw in a dream the country about Jerusalem clothed once more with its primeval fertility; the vine of the Promised Land with its immense grapes, and the olive trees loaded with fruit, clad the hills, while the valleys were rich in bay trees and roses in full bloom. The mountain of Moria was covered with an innumerable multitude, formed by deputations from every nation of the earth, and on the summit of the Holy Mount stood a vast altar. In the centre of the altar was a gigantic golden candlestick reaching to the clouds, surmounted by a golden monstrance, and in the centre of the monstrance there appeared, white and transparent, the Divine Host of the Sacrifice of Love, the wheaten synthesis, the symbol of divine and human unity, the bread of social union and universal communion.

An old man was standing erect before the altar, holding in one hand a thin white wafer, like that in the monstrance, and in the other a chalice. Celestial music was heard, and from the front row of every phalanx ascended clouds of incense. Several men in splendid vestments brought forward a table which they covered with white linen. One of these men wore the dress of the sovereign pontiff of the Christian Law, the second that of the chief of the Imans, the third was habited like the high priest of the Jewish Law, a fourth wore the ornaments of the Grand Lama, and all acted and prayed in concert, seeming to be united as brethren.

It was the day on which Christ rose from the dead, and already more than two thousand times the world had celebrated the anniversary, but none had been so splendidly impressive as was this. The music ended; silence fell on the throng, and every eye turned towards the West. Then another old man was seen to appear, whose beard and hair covered his breast and shoulders; he cast down his staff of travel, straightened himself with a long sigh, and, raising his tear-filled eyes to Heaven, allowed himself to be clothed in a white garment. He looked at the Host, and exclaimed, weeping, "'Tis He!" He looked at the priest, who, elected by universal suffrage, performed on this day the office of supreme pontiff, and repeated, "'Tis He!" He looked at the silent and re-collected crowd, and extended his hands in an attitude of thanks, still saying, "It is He! It is He, living in all; He only everywhere and for ever!"

Then the priest of the people came down from the altar; a chair was set before the Holy Table on which was placed the Host and chalice, and the pontiff, addressing the ancient man, said, "Rest thyself, Ahasuerus!"

Then the hierarchs of every past religion came after the priest of the universal association to imprint the kiss of peace on the white beard of the reconciled outcast, after which all gathering about the table communicated with him. Thereat Ahasuerus felt himself informed with new life; it seemed to him as if he were himself the Christ, and that breaking the bread which multiplied on the Holy Table, he distributed it to the multitude.

So finished the dream of the Wandering Jew; a clatter of arms and anguished cries awoke him, as the brigands of the nations pillaged the Holy City. He issued from the palace of the popes, which tottered over tombs torn open, and again set out to continue his circuit of the world, which soon, perchance, he will recommence no more. Pity him not, all ye who encounter him bent, breathless, and travel-stained. He is more fortunate than the great politicians of our century, or the last monarchs of the world; he knows whither he is going.

II.—The Farewell to Calvary.

Jesus crossed the desolate meadows of Judea, and paused on the arid summit of the ancient Calvary. There an angel with frowning brow and darkened eye was seated enveloped in his two vast wings. It was Satan, the King of the old world.

The rebel angel was sad and fatigued, and he turned away his eyes in disgust from a world where the sin was without genius, where the satiety of a cowardly corruption had succeeded the titanic combats of the giant passions of eld. He felt that in tempting mankind he had instructed the strong and had deceived only the weak; so did he deign no longer to tempt any one, and gloomy beneath his golden diadem, he heard vaguely the fall of souls into eternity, like the monotonous drops of an unceasing rain.

Prompted by a power which was unknown to him, he had taken his seat on Calvary, and pondering over the death of the Man-God, he felt jealous of it. He was a powerful and beautiful angel, but he was jealous of the Christus, and this jealousy was typified by a serpent plunging its fangs into his breast and devouring his heart. Jesus stood before him, with Mary His mother, and gazed at him in silence with profound compassion. Satan in his turn beheld the Redeemer, and bitterly smiled.

"Comest Thou," he asked, "seeking to die once more for a world which Thy first passion could not save? Hast Thou tried vainly to change stones into bread for the nourishment of Thy people, and dost Thou approach me to confess Thy defeat? Hast Thou fallen from the summit of the Temple, and has Thy divinity been broken in the descent? Dost Thou come to adore me that Thou may'st possess the world? Go, it is now too late, and I would not deceive Thee! The empire of the world has passed over to those who adore me in Thy name, and I myself am weary of dominion devoid of glory. If Thou be discouraged as I am, sit down beside me, and think no longer of either God or men."

"I come not to sit down beside thee," replied Christ; "I come to raise thee up, to forgive, and to console thee, that thou mayest cease being wicked."

"I desire not thy pardon," the evil angel answered, "and it is not I who am wicked. The wicked one is he who implants the thirst for knowledge in minds and then shrouds truth in an impenetrable mystery. It is he who reveals to their desire an ideal virgin; they grow delirious with the intoxication of her beauty but he surrenders her to them only to tear her immediately from their embraces, and load her with eternal chains. It is he, in fine, who endows angels with liberty, and has prepared infinite torments for those who will not be his slaves—he who has slain his innocent son on the pretext of visiting the crimes of the guilty upon him, and yet has not pardoned the guilty, but has laid the death of his son as a new crime at their doors!"

"Why do you remind me so bitterly of the ignorance and errors of men?" said Jesus. "Better than thou do I know how they have distorted the image of God, but well dost thou also know that God is not like the image they have made of Him. God has not endowed thee with the thirst of knowledge except to slake it for ever in the waters of eternal truth;

but why close thine eyes and await the day within thee instead of looking up to the sun? If thou seek the light where it is, thou shalt find the light, for in God there are neither shadows nor mysteries; the shadows are in thee alone, and mysteries are the limitations of thine understanding. God has not given liberty to His creatures to take it back again, but He has given it as a bride and not as an illegitimate love; He desires us to possess it, not to outrage it, for this chaste daughter of Heaven never survives violence; when its virginal dignity is wounded, liberty is dead for him who has misused it. God does not wish for slaves; it is revolted pride that has created servitude. God's law is the royal rule of His creatures and the title-deeds of their eternal liberty. God has not killed His Son, but the Son of God laid down His life freely that He might destroy death, and for this reason He now lives in the whole of humanity, and will save all generations, for from trial to trial He leads the human family into the Promised Land, whereof the first fruits have been already tasted. I come therefore to announce to thee, O Satan, that thy last hour has arrived, unless, at least, thou art willing to be free and reign over the world with me, by love and intelligence! But thou shalt be called Satan no longer, thou shalt reassume the glorious name of Lucifer, and I will set a star upon thy forehead and a torch in thy hand. Thou shalt be the genius of toil and industry, because thou hast much struggled, much suffered, and dolorously thought. Thou shalt spread thy wings from pole to pole, and brood over the world. Instead of the haughtiness of isolation, thou shalt be the sublime pride of self-devotion, and I will give thee the sceptre of earth and the key of heaven."

"I understand thee not; I shall never understand thee; well dost thou know that I can love no longer," and with a sorrowful gesture the fallen angel showed Christ the wound which furrowed his breast, and the serpent devouring his heart.

Jesus turned towards His mother and looked at her; Mary understood the glance of her son; she drew near to the unhappy angel, and did not disdain to stretch forth her hand towards him and touch his wounded breast. The serpent thereupon dropped of itself and expired at the feet of Mary, who crushed its head; the wound in the angel's heart was healed, and a tear, the first he had shed, coursed slowly down the face of the repentant Lucifer; this tear was as precious as the blood of a god, and all the blasphemies of hell were atoned for by it. The regenerated angel prostrated himself on Calvary, and, weeping, kissed the place were the Cross was once driven in. Then he rose triumphant in hope and radiant with love, to cast himself into the arms of Christ. Calvary trembled thereat; its arid summit was suddenly clothed with fresh and brilliant verdure; it blossomed out in flowers, while, in the place where the Cross had stood, a young vine rose loaded with ripe and fragrant grapes.

Then said the Saviour: "This is the vine which shall provide the wine of universal communion, and it shall grow till its branches encircle all the earth." Then, taking his mother by one hand, he extended the other to the angel, and said to him: "Let our symbolic forms now return into heaven, I shall never more come down to die on this mountain. Here shall Mary lament her son no more, nor Lucifer bring remorse for his now obliterated crime. We are one spirit henceforth—the spirit of intelligence and love, the spirit of liberty and courage, the spirit of life victorious over death."

All three then took their flight through space, and rising to an immense height, they beheld the earth and all its kingdoms extending roads towards each other, like interlacing arms; they saw the country green already with the first fraternal harvests, and from East to West they heard the mysterious prelude of the canticle of union, while northward on the crest of a bluish mountain they saw, in dim outline, the gigantic form of a man raising his arms to heaven. On his limbs were still the recent traces of the fetters he had broken, and his breast was scarred like Lucifer's. Beneath his right foot, on the sharpest peak of the mountain, there still palpitated the dead body of a vulture with wings and head hanging down. This mountain was Caucasus, and the liberated giant was the antique Prometheus. Thus the great divine and human symbols met and recognized each other under the same sky; then they vanished to make place for God Himself, who came to dwell for ever among men.

III.—The Reign of Messiah.

When the spirit of understanding shall have spread over the whole earth, a time will come when the Gospel spirit shall be the light of nations. The basis of power will be understood to be absolute reason, as it is declared in the long misconstrued proem of the Gospel according to St John. Then will Christ be daily born no longer symbolically on our altars, but really and corporeally in every part of the earth. Has He not declared that the least among us is Himself? So the birth of every child shall be a Christmas, and all shall venerate the Saviour in one another. Christ will be no longer poor, hungry, proscribed, destitute of bride and of children, hunted and crucified. He will be rich like Job when his trials were over, in universal abundance; He will be bridegroom and father, He will reign and pardon all his persecutors. For one day all nations shall be one nation, all thrones be subject to one throne, and on this will be seated a just man filled with the spirit of Jesus Christ, who thus will be Jesus Christ Himself, as we all may be if He abide within us. This King shall reconcile the East with the West and the North with the South; he will endow the peoples with true liberty, for he will immovably establish the pillars of justice. By repressing license, he will abolish misery. All will have the right and opportunities to do well, none to degrade themselves and do viciously. Punishment will be succeeded by moral hygiene, criminals will be looked on as diseased, and will be subjected to the treatment of the deranged. The great expiation of the Cross is sufficient for all human offences, and will eventually abolish the gibbet, which will be execrable from the moment that it is useless.

Error will thenceforth be accorded no real existence; truth only exists, falsehood is as perishable as a dream. There will be then only one religion in the world, and the universal pontiff will declare from the pinnacle of supreme authority that Jews, Mohammedans, Buddhists, &c., are Christians ill-instructed, of whom he is none the less father and head. He will bless them and convene them to the great council of the nations; he will throw open to them the inexhaustible wealth of prayers and indulgences, and will really and truly bestow his benediction ON THE CITY AND ON THE WORLD.

This will be the period of the return of the Prodigal Son, who no longer possesses anything, but his brother will lend to him, and he will work that he may regain his portion. It will be the hour when the five foolish virgins, having at length procured oil for their lamps, will come back knocking at the gate, AND SHOULD THE BRIDEGROOM REFUSE TO OPEN TO THEM, THE PRUDENT VIRGINS WILL STRETCH OUT THEIR HANDS AND HELP THEM TO COME IN BY THE WINDOW, for the final message of Christianity is reciprocity, restoration, universal love; and I assure you, in all truth, that there is not a saint in heaven who is not willing to descend into hell to deliver poor souls therefrom, even were it necessary to take their place with the doors shut against him for ever. Can you possibly conceive a heaven poised over hell? an eternal feast in face of an eternal pyre? a house of peace and prayer with a vault full of groans and torments beneath? One only dream can fill the everlasting repose of each of the beatified, the deliverance of some reprobate; and if this were a hopeless dream, it would become a nightmare more terrible than even the torments of hell.

It was in this manner that the Gnostics—that is, *those who knew*, in other words, the initiates of primitive Christianity—interpreted the oracles uttered by the spirit of Jesus Christ; they were followed by the disciples of Origen, but the Church condemned them, and rightly, for they divulged the secret doctrines, and profaned the mysteries of the Master. In extending the hopes of the multitude, the law must not be deprived of its awful penalty, and the dogma of eternal perdition only signifies after all the eternal divorce between good and evil.

IV.—THE FINAL VISION.

Above material forms and the terrestrial atmosphere, there is a realm where souls are set free from the chains which bind them. The ethereal aromas, obedient to fancy, clothe it successively with all the splendours of ideal grace, and populate the spiritual world of poetry and vision with creatures of marvellous beauty. Into this region our fairest dreams transport us during sleep; there in laborious watches inspiration carried those great poets, who, in all ages, were enabled to foresee, by the perceptions of harmony, the great destinies of humanity. There images exist and analogies reign, for poetry is in imagery, and the harmony of images is essentially analogical. In this ideal region Æschylus beheld the torments of Prometheus, and Moses heard Jehovah speak. There the greatest of the Oriental poets, the Eagle of Patmos, the singer of the Apocalypse, saw the Christian Church, under the figure of a woman in labour who brings forth painfully the Man of the Future. In this wondrous world of poetry and revelation, God appeared to him veiled in light and holding the everlasting Gospel in His hand, which opened slowly, while plagues tormented the world and angels of destruction furrowed the earth to make place for the city of harmony and holy unity, the New Jerusalem which comes down ready built out of heaven, because the conception of harmony exists in God, and will be realized of itself on earth when men understand it.

The glorious vision of Christ, after traversing the earth, ascended into this ethereal region, and there the Redeemer disclosed to the once rebellious and henceforth regenerate angel the great army of martyrs. All the sacrifices of human despotism might be seen there, all who had chosen to die rather than be false to their consciences, the victims of Antiochus, the martyrs of the ancient Rome, and the holocausts of the second Rome—some for their legitimate beliefs, others for dreams and delusions, had faced human tyranny bravely, and all were pure in God's sight, for they had suffered in the preservation of the noblest and most beautiful of gifts—liberty.

Long had their white-robed souls sighed beneath the altar and cried out for justice. At length the hour was come, and all, with their palms in their hands, came before the Redeemer, as He stood between His mother and the restored angel to ask what revenge they desired on their persecutors.

"Lord, let their souls be delivered to us, that we may dispose of them for eternity as they disposed of us in time!"

Christ thereupon committed to their keeping the keys of heaven and hell, saying, "The souls of your oppressors are in your power."

A cry of joy and triumph pealed from the heights of heaven to the depths of the abyss, the martyr-spirits threw open the gates of hell, and stretched forth their hands to their murderers. Each of the reprobates found an elect for his protector, heaven enlarged its boundary, and the virgin mother wept with joy when she beheld so many children whom she thought she had lost for ever crowding around her. While all heaven was smiling on this magnificent spectacle, a new sun rose over the earth, and night folded its wings in the west. The darksome clouds of the past fled, peopled with phantoms, which were the shades of the grand extinct monarchies and the ancient vanished religions. Between the night and coming morning, the light whitened the head of an aged man, as he sat with his face turning eastward. This was the wanderer of the Christian centuries, the outlaw of a savage civilization, the type of the Parias, the old Ahasuerus at length resting. The people had found a fatherland, the Wandering Jew had received his pardon.

The earth now was the Temple of God; universal reciprocity had realized Christian charity; all laboured and lived for each, as each for all. All rejoiced peaceably in the fruit of their toil; none of God's children perished through want beside the table of their father, for the fair division of labour made life easy to the whole race; confederacy had increased the wealth of the earth, and the union of every interest had given human toil a direction so divine, and an energy so marvellous, that the very seasons had altered; there was a new heaven and a new earth, according to the promise of the apostle; and Jesus said to the angel of light and genius,—"Behold the work thou must accomplish! Behold the new city of intelligence and love!

"The earth is ready, it thrills with expectation. Men now see it, as once it was seen by the prophet, covered with bones and ashes; but fresh life stirs already in the dust, and a divine tremor passes through the dry bones. Soon will they rise, and a new people will cover the countries of the world. Then shall humanity issue as from a long sleep, and will seem to behold the day for the first time!"

Having spoken these words, Christ prostrated Himself before the throne of His Father, saying, "Lord, Thy will be done on earth as it is in heaven."

And the Virgin, who is the type of the regenerated woman, and the angel of liberty transformed into the genius of order and harmony, with all the compensated martyrs, and all repentant reprobates delivered from their agonies, responded together by that mysterious word which joins the will of creatures to that of their Creator, and all human energies to divine power—Amen!

THE THREE CREDOS OF ÉLIPHAS LÉVI.

I.—The Creed of the Magus.

We believe in the eternal and infinite sovereignty of immovable wisdom and creative intelligence. We believe in the supreme beauty of just goodness, and of merciful and loving justice. We believe in the fruitfulness of progress in due order, and of order eternally progressive. We believe in the principle of universal life, in the principle of Being and of beings, ever distinct from Being and beings, but necessarily present in Being and beings. We believe that the whole and entire principle, in all things and in all places, cannot be contained, enclosed, limited, bounded or defined in any manner, and that consequently every form, every distinctive name, every personal and exclusive revelation of this principle, are idolatries and errors. We believe that the principle abides in us all, and speaks to all by the voice of conscience, that conscience cannot be enlightened without the concurrence of faith and reason, science and devotion. We believe in the absolute reason by which individual reasonings must be directed and corrected, which must also be accepted as the foundation of faith, and the measure of all doctrines, under pain of fanaticism, madness, and error. We believe in the absolute love which is called the spirit of charity and is the inspirer of sacrifice. We believe that we must give if we would enrich ourselves, that we are made happy by the felicity of others, and that well-ordered egotism must begin with our neighbour. We believe in the liberty, the absolute independence, the royalty, and the relative divinity of human will, when it is ruled by sovereign reason. We believe that God Himself, the great indefinable principle, can be neither despot nor executioner of His creatures, that He can neither reward nor punish them, but that law carries its inherent sanction, so that our own well-being is the recompense of well-doing, while evil is the scourge, but also the cure, of evil. We believe that the spirit of charity is inflexible only when it inspires devotion and peace, but that all men are liable to self-deception, above all when they pass judgment upon matters which they do not comprehend or know. We believe in the catholicity, that is to say, the universality of dogma. We believe that in religion all intelligent men accept the same truths, and only dispute over errors. We believe that the most reasonable are also the most patient men, and that the persecutors of those who think differently from themselves prove by their very violence that they are wrong. We believe that all gods are phantoms, and that idols are nothingness, that established worships must make way for others, and that the wise man can pray in a mosque as well as in a church. At the same time, we prefer the mosque to the pagoda and the church to the mosque, provided that the church be not defiled by an evil priest. Finally, we believe in one God, and in religion, one like Him, in God, blessing all gods, and in religion absorbing or annulling all religions. We believe in the universal, absolute, and infinite Being who demonstrates the impossibility of the void, and do in no way admit that nothing can be or become something. We recognise two essential modes of Being, idea and form, intelligence and action. We believe in truth, which is Being conceived by Idea; in reality, which is Idea demonstrated or demonstrable by science; in reason, which is Being accurately expressed by the Word; in justice, which is Being put in action according to its true correspondences and its rational proportions. We believe in the perpetual and progressive revelation of God in the developments of our intelligence and our love. We believe in the spirit of truth inseparable from the spirit of charity, and we term it with the Church Catholic:—Spirit of Knowledge, opposed to the obscurantism of bad priests; Spirit of understanding, opposed to the follies of the superstitious; Spirit of strength, resisting the prejudices and the calumnies of false believers; Spirit of piety, filial, social, and humanitarian, opposed to the impious egotism of those who would let all perish to save their own souls; Spirit of council, because true charity begins with the spirit, and first assists the soul; finally, Spirit of the fear of evil, which tramples on fear of men, and warns us from paying a sacrilegious worship to evil by making ourselves a capricious and wicked God. We believe that this Spirit is that of the Gospel, and was that of Jesus Christ. Hence we adore God living and working through Jesus Christ, whom we do not represent as a God distinct and separable from God Himself, Jesus having been true and complete man like ourselves, but sanctified by the plenitude of the Divine Spirit, speaking by His mouth, living and acting within Him. We believe in the moral and divine sense of the legendary Gospel, the letter of which is imperfect, while its spirit is eternal. We believe in one holy universal Church, of which the Roman Church has been the beginning and the figure. We believe that the laws of Moses, of the Apostles, and of the Popes who are their successors, have been transitory, but that the law of charity is eternal. Hence we reject and condemn no one. We believe that well-ordered egotism begins with others, and that those who give are those who are truly rich. We believe in the infallibility of the spirit of charity, and not in that of the dogmatic temerity of certain men. We believe in eternal life, and do therefore fear not death either for ourselves or for the living whom we love. We confess wholly the thirteen articles of the Symbol of Maïmonides, and do therefore regard the Israelites as our brethren. We confess that God alone is God, and that Mahomet was one of His Word-Precursors, which is the meaning of the term prophet, and hence we fraternize with the Mussulmans. But we pity and blame the Jews who call us Goï, and the Mussulmans who call us Gïaours. We cannot communicate with them in this, because in this they are outside charity. We confess the Symbol of the Apostles, St Athanasius, and Nicea, recognising that they must be explained in a hierarchic manner, and that they express the highest mysteries of occult philosophy. But we condemn condemnation, and we excommunicate excommunication as outrages upon universal charity and solidarity. We confess the disciplinary and mediating infallibility of the chief of the Church, but those who attribute to him a doctrine-making and arbitrary infallibility we regard as unfortunate madmen. The pope is the lawful interpreter and preserver of ancient beliefs, but if he would impose new ones, he goes beyond his duty, and has no more authority than another preacher of foolishness. We study tradition, but do not accord it authority save in matters of criticism, for it is the common receptacle of the truths and errors of antiquity. The antiquity of belief, says Tertullian, is often only the age of error.

Such is the profession of faith which must slowly unite and absorb all others. Such is the religion of the great souls of the future. How many men are there in a position to understand it at present? I cannot say, but I think could a prophet publish it with uplifted voice in the presence of assembled nations, he would be stoned by all the priests amidst the contempt of the populace and barely regretted by a few sages. Meanwhile the pope levies troops and coins dogmas. Veuillot distils his ordure and analyses the smells of Paris. Paris sniffs in turn at the odour of Veuillot. Veuillot washes his hands, and says: It is the odour of Rome! and the temporal power, the Vatican prostitute, does not blush to have Veuillot for its supporter. At Paris, censure interdicts the representation of the Galileo of Ponsard. Is it true that the earth moves no longer? O ever-renewing reign of terror, continual insurrection of beast against angel, assured alliance of tyrannies against the intelligence which is always free! O folly brevetted ever! O spirit ever condemned! How long will you invert the order of this unfortunate world?

II.—The Catholic and Magical Symbol.

Maker of heaven and earth, one Lord alone,
Almighty Father, God eterne, I own.

I own one Saviour-King, man's chief and mine—
Son, Word, and Splendid Light of the Divine;

The world's desire in every age and place—
Not God apart from God in Him we trace;

He came on earth to set us free from earth,
And woman raised by her who gave Him birth.

The heavenly man was He, both mild and wise,
Like us is born, and like us toils and dies;

Proscribed by ignorance and envy, He
The Cross endured, that life in us might be.

All those who take Him for support and guide,
May by His words like Him be deified.

So is He risen, through the ages reigns;
The night, the darkness flee, His sun remains:

And better known His precepts stronger grow,
They judge the living here and dead below.

I own one Holy Ghost, by heart and mind
Of saints and prophets sole in truth divined.

This Breath of Life from God and man proceeds,
And all that lives to life's increase it leads.

Then in the holy household I believe,
The just made perfect whom the heavens receive.

One faith, one creed, I hold, one Holy Place,
One pope, one worship of one God of grace.

I hold that death, by changing, makes us newly,
And life in us, as God, is endless truly.

III.—The Philosophical Credo.

That God personifies the great unknown,
By being and vastness proved, for truth I own;
Supernal concept of the wise is He,
Good, perfect, mind, and ideality.

That finite things the infinite confess,
And reason does not fail, I do profess;
To hope I hold, and towards the soul I win,
Whene'er I feel that love despises sin.

In men of love, intelligence, and worth,
I say the ideal is made known on earth;
My church includes the just of every school,
The universal is my doctrine's rule.

The pangs of birth in suffering I discern;
In ill good's shadow which to good will turn;
By human toil life's conquests are enjoyed;
Love is all good, and Satan is the void.

In every creed one hope expressed I see,
The world's whole law is solidarity;
Justice and truth, these to attain I yearn,
These twain all idol-altars overturn.

I trust that right relieves strict duty's stress,
More from the strong demands, from weak ones less;
That God the true is outraged by our fear,
But that our effort must His care draw near.

I hold that nature is a harmless force,
Abused unpunished by no erring course,
That retribution stirs and sharpens thought,
And cure, not vengeance by its pangs is wrought.

I hold when sin is of its veils denuded,
All shall be in the Father's House included;
Shadow of shining stars all errors deeming,
Turn to the central light, for thence good's rays are streaming.

THANKS be unto Thee, oh my God, that Thou hast led me to this admirable Light! Thou art the supreme intelligence and absolute life of those numbers and those forces which obey Thee to populate the infinite with an inexhaustible creation. Thou art proved by mathematics, Thou art celebrated by the harmonies of existence, Thou art adored by all perishable forms!

Thou wast known to Abraham, Thou wast divined by Hermes, Pythagoras calculated Thy movements, Plato aspired unto Thee in all the dreams of his genius, but one only initiator, one sage alone, hath revealed Thee to the little ones of earth, one alone has been able to say of Thee—I and my Father are one; to Him be glory, therefore, since all His glory is thine!

Father, Thou knowest that he who writes these lines has much struggled and much suffered; he has endured poverty, calumny, revengeful proscription, imprisonment, the desertion of those he loved, and never, notwithstanding, has he considered himself unfortunate, since truth and justice remained for his consolation.

Thou only art holy, oh God of truthful hearts and upright souls, and Thou knowest if ever I have thought myself pure in Thy sight! Like all men I have been the sport of human passions; at length I have conquered them, or Thou, rather, hast overcome them in me, and hast given me to repose in the profound peace of those who seek and who covet Thee only.

I love mankind, because men, unless they are beside themselves, are only wicked through error or infirmity. They naturally love what is good, and it is by this love, which Thou hast given them as a support in the midst of their trials, that they must be, sooner or later, led back to the religion of justice by the love of truth.

Let my book now go wherever Thy Providence may send it. If it contain the words of Thy wisdom, it will be stronger than oblivion; if, on the contrary, it abound but in errors, I know that my love of justice and of truth will, at least, survive it, and thus immortality cannot fail to engarner the aspirations and desires of my soul which Thou hast created immortal!

NOTES

NOTE 1.

"The Threshold of Magical Science," constituting the first part of the Mysteries, exhibits in a concise form the entire scope of the subject as it was understood by Éliphas Lévi. Extreme statements on either side have been, as far as possible, omitted or brought into immediate contrast so that they may be checked readily by one another. The first section embraces all definitions of the science which are scattered through the voluminous originals, touches briefly upon the occult force which Lévi regarded as the instrument of all magic, divine and diabolical, and indicates the Tarot as the chief source of his own initiation. The second section deals with the qualities required for an adept, and the marks by which he is known. The distinction between the magician and the magist is important, because it shews that Éliphas Lévi had a deep underlying disdain for the practice of magic, and did, in spite of a vague denial upon one occasion, regard it as the art of exploiting credulity by address. For him the intellectual knowledge was alone of value, and indeed the student as he proceeds will not fail to conclude for himself that this attitude was quite consistent with the interpretation of magical doctrine given by the author. That interpretation excludes the possibility of man entering into communication with the world of spirits, and it excludes the world of spirits from communicating with man; the evocations of magic are delusive, and hence unprofitable, but the acquisition of certitude by means of the science of analogies is of supreme value, and this, for Éliphas Lévi, is the great gift of occultism. The distinction between magic and mysticism given in the third section is also of some moment, as exhibiting the standpoint of the author. Éliphas Lévi was a transcendentalist, but he was not a mystic, for he denied the fundamental doctrine of mysticism, which is the possibility of an immediate communication between the soul and God. He regards mysticism as aberration and madness, the "antithesis of intellectual light"; and the mystic regards Lévi merely as a brilliant speculator having no qualifications for real knowledge, an agnostic with an elaborate theory concerning veridic hallucinations.

NOTE 2.

The sacred pledge of the Rosicrucians is said to have been: "Man is God and Son of God, and there is no other God but man." Elsewhere Lévi gives it himself as: "Emmanuel God is in us." I know of no authority for either version, but they are worth noting in connection with the reputed Rosicrucian recovery of the Lost Word, and may be compared with the answer which Lévi would have given to the sphinx had he been in the place of Œdipus, and Œdipus might himself have given, had he been a French transcendentalist, and had the devouring monster been a familiar spectacle outside the walls of Paris prior to 1870.

NOTE 3.

"You are reading Agrippa, and you tell me you have been disappointed. Did you then take him for a master? Agrippa was only a daring profaner, fortunately very superficial in his studies. He never possessed the Keys of the Sepher Jetzirah and the Zohar. Agrippa was a bold, restless, and light soul. His book however, is the first which spread to some slight extent the learning of the higher sciences. Too superficial to be a magist, he liked to pass for a magician and a sorcerer; he is even accused of having occasionally coined false money under the pretext of Hermetic science, and he could scarcely do anything else as he was ignorant of the primary elements of the natural philosophy of Hermes. His works, however, are useful reading when one knows more and better than he did. He was a seeker, like Father Kircher, only a little more of a charlatan, and less hampered by accepted prejudices, as he was not a Jesuit. Trithemius was a stronger man than Agrippa."—*Letter to Baron Spedalieri.* The great English mystic, Thomas Vaughan, held an opposite opinion, and referred all his knowledge to Agrippa.

NOTE 4.

The larvæ are shadows of those who have lived on earth, leading gross, material lives, apart from all spiritual light, and are now separated from the divine and immortal spirit. They must be distinguished from the lemures, concerning whom Paracelsus has left a curious theory which will be found in a later note. The purification of larvæ by reincarnation was taught by some Kabbalists.

NOTE 5.

The reference is to Baron Dupotet's "Magic Unveiled," which was circulated in its original edition in a private manner among his disciples, an enormous price being asked for it. It is now published in the ordinary way.

NOTE 6.

The second division of "The Mysteries of Magic," gives a summary of Lévi's doctrine concerning the existence of an occult universal force, namely, the Astral Light, concerning the double vibration of this force which constitutes its magical equilibrium, concerning the human will by which this force can be put in motion, concerning the magic chain by which the force can be multiplied according to the intention of the adept, concerning the intellectual faculty by which the adept establishes communication with the universal force in order to use his instrument, and concerning the supreme secret of direction. There is also a short statement of the fundamental axiom which rules magical operation.

NOTE 7.

It should be noticed that while the Great Magic Agent is called the world's eye, imagination is characterized as the *eye of the soul.* Now the faculty of intuition is very closely connected, and in one sense identical, with imagination, so that the Astral Light may be called the *intuition o Nature.*

NOTE 8.

" Apollonius Tyaneus enveloped himself wholly in a mantle of fine wool, setting his feet thereon and drawing it over his head ; then he bent his spinal column into a semicircle, and closed his eyes after performing certain rites, such as magnetic passes, and reciting sacramental words, designed to concentrate the imagination and determine the action of the will. The woollen mantle is of great use in magic, and is the usual vehicle of sorcerers when proceeding to the Sabbath, which proves that the sorcerers did not really go to the Sabbath, but that the Sabbath came to the sorcerers thus isolated in their mantle, and brought to their Translucid images analogous to their magical preoccupations, mixed with reflections of all similar acts accomplished previously in the world."

NOTE 9.

" All true initiates have recognized the immense utility of labour and suffering. Suffering, says a German poet, is the dog of that invisible shepherd who leads the flock of humanity. To learn how to suffer, to learn how to die, these are the gymnastics of eternity, the novitiate of immortality. Here is the moral of Dante's 'Divine Comedy,' sketched so early as the time of Plato in the allegorical picture of Cebes. This picture, a description of which has come down to us, is at once a magical and philosophical monument. It is an extremely perfect moral synthesis, and at the same time the most audacious demonstration of the Great Arcanum, of that secret which, once revealed, would revolutionize heaven and earth. This secret is the royalty of the sage, the crown of the adept, who in the beautiful allegory of Cebes is represented descending victorious from the summit of trials."—*Histoire de la Magie*, p. 147.

NOTE 10.

The instrument of philosophical and moral alchemy which Éliphas Lévi here refers to is that faculty of the risen and emancipated mind—

> " By which from evil things,
> And things held worthless is the soul enrich'd."

The light proceeding from the Translucid and investing the world, " the light that never was on land or sea," that light in which the " fairy-gifted poet beholds THE SAME THING EVERYWHERE," is the true alchemy which transmutes into gold " not only all metals, but also earth itself, and even the refuse of the earth." The province of supreme and divine magic is to perpetuate the transmutation of the poet.

NOTE II.

The written tradition of Magic is comprised in the Kabbalah and the Hermetic books. This statement obtains only as regards occult philosophy in the West; Éliphas Lévi is not an exponent of the Eastern wisdom. The substance of Hermetic tradition will be found in a separate section. The Kabbalah is treated at this early stage because it is the chief basis of Lévi's transcendental hypotheses. The following general observations did not find a place in the section and may be inserted here; they are derived from the introduction to the "Doctrine of Trancendent Magic":—"On penetrating into the sanctuary of the Kabbalah, one is seized with admiration at the sight of a doctrine so simple and at the same time so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by primitive characters, the trinity of words, letters, and numbers; a philosophy simple as the alphabet, profound and infinite as the Logos; theorems more luminous and complete than those of Pythagoras; a theology which may be epitomized by counting on the fingers; an infinity which can be held in the hollow of an infant's hand: ten numerals and twenty-two letters, a triangle, a square, and a circle—such are the elements of the Kabbalah, such are the primary principles of the written word, shadow of that spoken Logos which created the world! All truly dogmatic religions have issued from the Kabbalah and return therein; whatever is scientific and grandiose in the religious dreams of all *illuminati*—Jacob Bœhmen, Swedenborg, Saint Martin, and the rest—has been borrowed from the Kabbalah; all masonic associations owe their secrets and their symbols thereto. The Kabbalah alone consecrates the alliance of universal reason and the Divine Word; it establishes, by the counterpoise of two forces in apparent opposition, the eternal balance of existence; it reconciles reason with faith, power with liberty, knowledge with mystery; it has the keys of the present, past, and future. To be initiated into the Kabbalah, it is insufficient to read and digest the writings of Reuchlin, Galatinus, Kircher, or Mirandola; it is needful also to study the Hebrew writers in the collection of Pistorius, the Sepher Jetzirah above all, and then the philosophy of love by Leon the Israelite. We must also master the great book of Zohar in the collection of 1684, entitled *Cabala Denudata*, the treatise on Kabbalistic Pneumatics, and that of the Revolution of Souls; then enter boldly into the luminous obscurity of the whole dogmatic and allegorical substance of the Talmud; after which we shall understand William Postel, and confess in an undertone that, his exceedingly premature and over-generous dreams of female emancipation set aside, this famous and erudite *illuminé* was not such a maniac as is pretended by those who have not read him."

The Sepher Jetzirah, to which reference is made so frequently by Éliphas Levi, has been recently translated into English by Dr Wynn Westcott. The Sepher Dzeniouta is really the first book of the Zohar, and will be found in Mr S. L. M'Gregor Mathers' "Kabbalah Unveiled." The Zohar itself has only been partly rendered. The Latin version in the *Kabbalah Denudata* of Rosenroth will, of course, be known to students.

NOTE 12.

The idea by no means originated with Pascal who probably derived it from the mystical theology of the Seraphic Doctor, S. Bonaventura. In the sixth chapter of the *Itinerarium Mentis ad Deum* (a work which should be in the hands of every student of mysticism), he says :—"Rursus revertentes dicamus, quia igitur esse purissimum et absolutum, quod est simpliciter esse, est primarium et novissimum, ideo est omnium origo et finis consummans. Quia æternum et præsentissimum, ideo omnes durationes ambit et intrat, quasi simul existens earum centrum et circumferentia. Quia simplicissimum et maximum, ideo totum intra omnia, et totum extra omnia, ac per hoc est *sphæra intelligibilis, cujus centrum est ubique et circumferentia nusquam.*" And Bonaventura himself derived it from a book attributed to Hermes.

NOTE 13.

The "Twelve Keys of Basil Valentine" were first printed in Michael Maier's "Golden Tripod." An English translation, with photographic reproductions of the seventeenth-century German copperplates, will be found in my edition of "The Hermetic Museum," 2 vols. 4to, 1893.

NOTE 14.

In the chapter on Divination we were told that most religious revelations have been given in dreams, and that the patriarchs looked on dreams as "certain revelations." Are the *masters* in modern Israel, of whom Éliphas Lévi has made himself the uncommissioned and unaccredited spokesman, "greater than our father Abraham," and wiser than Joseph the diviner?

NOTE 15.

To these suggestive Talmudic citations may be fitly added the following story, which is taken from Lévi's "History of Magic," bk. iv., c. 3. In the days of St Louis, and, as it is believed, in the presence of his queen Blanche, the celebrated Rabbi Jechiel was required to reply to the objections of a converted Jew, named Douin, who had received the Christian name of Nicholas in baptism. After several discussions on texts in the Talmud, this passage was reached : "If any one offer of the blood of his children to Moloch, let him die the death." Such is the law of Moses, and here is the Talmudic commentary. "He therefore who shall offer not merely some, but all the blood and all the body of his children to Moloch, does not fall under the condemnation of the law, and no penalty can be inflicted on him." At this incomprehensible reasoning all present cried out ; some laughed with pity, the rest quivered with indignation. Silence could scarcely be obtained, and when at length Rabbi Jechiel was listened to, it was with marked disfavour, and as if his explanation was rejected beforehand. "The penalty of death among us," said Jechiel, is not a vengeance ; it is an expiation, and, as such, a reconciliation. All those who die by the law of Israel, die in the peace of Israel ; they receive reconciliation with death, and they sleep with our fathers; no anathema goes down with them into the tomb; they live in the immortality of the house of Jacob. Death is therefore a supreme grace; it is the cure of a poisoned wound by the heated iron. But the iron is not applied to the incurable; we have no jurisdiction over those whom the greatness of transgression cuts off for ever from Israel. Such are dead, and it is not for us to shorten the term of their suffering on earth; they are given over to the wrath of God. Man may chastise only to cure, and hence we do not punish the incurable. Those great criminals against whom our law pronounces no judgment, are thereby excommunicated for ever, and this condemnation is a worse punishment than death." The reply of Rabbi Jechiel is admirable and represents the entire patriarchal genius of Israel. The Jews are truly our fathers in science, and had we sought to understand, instead of maltreating, them, they doubtless would now be less alienated from our faith.

NOTE 16.

But also two seek each other that they may become one. And the Nuctemeron, according to the Hebrews, says that when Adam and Eve entered the nuptial couch they were two, but when they rose they were four.

NOTE 17.

The fourth section contains Éliphas Lévi's interpretation of the Kabbalistic doctrine of spirits, and is placed prior to that on ceremonial magic, to show how the latter should be understood and regarded. It contains, also, the doctrines concerning the astral body and fluidic phantoms which explain for Lévi the whole mystery of visions and evocations. This section embodies much material in opposition to the expositions of the "Doctrine and Ritual of Transcendent Magic," but they appear to represent the more sincere, or at least the later views of the writer.

NOTE 18.

"The Book of the Revolutions of Souls" will be found in the Zohar, and has never been translated into English.

NOTE 19.

"There is not a people, and I may say there is not a man in possession of his true self, for whom the temporal universe is not a great allegory or fable which must give place to a GRAND MORALITY."—Louis Claude de Saint-Martin, *le philosophe inconnu*, in his *Tableau Naturel des Rapports qui existent entre Dieu l'Homme et l'Univers*.

NOTE 20.

In utter contradiction to this express statement, and the occult tradition which it may be supposed to represent, Éliphas Lévi insists elsewhere that created spirits must be clothed with bodies, the limitation consequent on which alone making their existence possible. Otherwise, he says, the spirit would be everywhere, but everywhere in so imperceptible a degree that it would act nowhere. Even if it be correct that the Indian hierophants confuse the divine pneuma with the Astral Light, the blunder is not so ridiculous as this virtual identification of the intellectual and immortal essence with a tenuous vapour indefinitely diffused whenever the enclosing capsule is destroyed.

[In reviewing the first edition of "The Mysteries of Magic," Mr A. P. Sinnett made an extended reference to this note, in the course of which he observed that "the spirit which can take nothing into Heaven except that which it brings from Heaven, may at one and the same time discard the astral body, and yet be clothed in 'Heaven' with a body adapted to the conditions of that state, and affording the limitations necessary for individual existence." I agree gladly, but whether this idea was present to the mind of Éliphas Lévi, when writing the passage under criticism, I still venture to doubt. Mr Sinnett, I may add, acknowledged with all frankness "that Éliphas Lévi undeniably wrote many passages in his later books, in sheer subservience to the intellectual tyranny of the Roman Catholic Church."]

NOTE 21.

How can this statement be harmonized with that in the chapter on the Kabbalah which says that the elect are invariably in a minority, because "the conditions of initiation can only be fulfilled by a small proportion of a vast multitude renewed from age to age, the process going on *till the election and salvation of all?*" This passage is intelligible only on the supposition of successive reincarnations of the same soul in different generations of humanity, in some one of which it will receive the crown of the adept.

[Here again the same friendly reviewer endeavoured to bridge the fissure between the two statements by distinguishing the transitory from the permanent attributes of the human soul. Once more I agree, and willingly—but was that distinction present to the mind which made the statements? For an answer to this question I refer the reader to No. 33 of the "Kabbalistic Dogmas," published now for the first time in English. The interpretation there given, conclusively exhibits Lévi's standpoint with regard to reincarnation. At the same time, a letter to Baron Spedalieri does admit that reincarnations "may be obtained by spirits as penances or trials." Éliphas Lévi had few fixed opinions, and yet he never failed to express the impression of the moment, in the terms of an axiom and with an accent of absolute authority.]

NOTE 22.

The Generation of Spirits of the Air. "Lemures gignuntur per deperditiones æstaticas spermatis et sanguinis menstrualis. Sunt ephemeri et maximi mortales. Constant aere coagulato in vapore sanguinis vel spermatis, et quasi bullâ, quæ si ferro frangatur perit anima imperfecta lemurum. Quærunt simplices et credulos, fugiunt autem et doctos et ineptos insolentes ebriosos, &c. Timidi sunt et fugitivi sicut aves cœli et semper mori reformidant, quia bulla æris est vita eorum et statu facile corrumpitur."—PARACELSUS.

NOTE 23.

The fifth section is entirely derived from the "Doctrine and Ritual of Transcendent Magic," in other words, from that treatise which the author spent the latter part of his life in qualifying and contradicting. It must therefore be read with great caution, bearing in mind the fact that the author's own hypotheses reduce the best results of ceremonial magic to conscious hallucination.

NOTE 24.

It has just been remarked that these unemancipated spirits, these slaves of the elements, these beings devoid of free will, can only be incarnated as animals, and now we are told that they can be incarnated as vicious and imperfect men. Imperfection is common to the whole of humanity, even on the pinnacles of adeptship, and vice may degrade man below the level of the beast, but it cannot make him merely an animal.

NOTE 25.

The Abbot Trithemius is recognised as a great adept in the mysteries of magic, but notwithstanding is reverenced by the church to which he belonged. Moreover, a German Benedictine defended him against the suspicion of sorcery which caused the Elector Palatine Frederick II. to burn some valuable original manuscripts, the work of the illuminated abbot. There can be no doubt all the same of his devotion to the occult sciences, but the archæologist and historian to some extent redeemed or perhaps obscured the adept. Beside the monumental series of monastic chronicles by which Trithemius shed lustre on his religious order, the little treatise on "Steganography" looks outwardly trivial, and his method of communicating with absent persons by means of the spirits of the air was regarded, I suppose, as the aberration of a great mind. The modern world has forgotten the monastic chronicles and also the "Steganography"; so far as it remembers him at all, Trithemius is known by a minute treatise *De Septem Secundeis* which was in great repute with Éliphas Lévi, as will be seen by the passage which occasions this note. He has also for long been supposed to have annotated and illustrated a copy which has been for some time in the possession of Mr Edward Maitland. But this is a mistake, and Dr Wynn Westcott has recently translated "The Magical Ritual of the Sanctum Regnum" which Lévi wrote upon the blank leaves of the little Latin duodecimo; it is an entirely independent treatise, which is not to be regretted, as the work of the learned Benedictine does not particularly justify the estimation in which it is held.

NOTE 26.

"The pentagram is the Star of the Epiphany: *lumen ad revelationem gentium.* This star which the Magi saw in the east, this star of the absolute and universal synthesis, which gives a head to the four quarters of the world, and embodies five times the ten Sephirotic numbers, gives to the sciences their absolute synthesis and opens to the aspirations of man the fifty gates of knowledge. This Star led the Magi to the manger of the ox and the ass in Bethlehem (the house of bread), that is, of the lofty reason, of the humility of dogma, and of the calling of the humble and laborious to share in the symbolic bread: the sacrament of love and truth. The child and the mother make two, the magi three. Melchior, the king of light (from *melet*, king, and *aour* light), who makes offering of gold; Balthasar, the high priest, whose name in Syriac means 'guardian of the treasure,' and in Hebrew 'profound peace'; he comes bringing incense. And, finally, Gaspar or Gasphar, the believer, the man of the people, the restored sinner, the son of Ham reconciled, the black-faced Ethiopian, who comes to offer myrrh, which is the remedy for corruption, the emblem of repentance, and the perfume of death. The five personages thus explain the five rays of the Star. The picture of the mystery of the Epiphany is thus a marvellous pantacle, and the same thing holds good of all the symbolical pictures of our Christian legend. The book of God is written within and without, but it is still the book sealed with seven seals that none can open, that none can even look upon: *et ego flebam multum*, says St John, *quia nemo dignus inventus est*. We may still weep with the apostle, no longer because none can read, but because so few even think of reading. Patience, however: the book is written to be read. We are at the dawn of the day of manifestation: Epiphania. The child of Bethlehem is scarcely two days born: *mille anni tanquam dies una*."—Letter to Baron Spedalieri.

NOTE 27.

It is almost unnecessary to say that this pseudo-constitution is not the work of the pope to whom it is attributed. It is a production of the twelfth century; Leo III. was elected in 792. Those who believe it to be genuine, if there be any at the present day, would be rendering good service to occultism by tracing its history during the period which succeeded the pontificate of the pretended author. See on this question the *Dictionnaire des Sciences Occultes*, in Migne's *Première Encyclopédie Theologique*, article Leon III.

NOTE 28.

Elsewhere the author tells us that the figures of the seven planets with their squares are found in the *Petit Albert*, but that these allegorical and mythological symbols have become too classical and commonplace to be successfully traced on talismans in these days, and that we must have recourse to more expressive and recondite *signs*. But the signs which he himself provides in addition to those in the text are certainly anything but vulgarized. "The Kabbalistic signs of the seven spirits are—a lion-headed serpent for the Sun, a globe crossed by two crescents for the Moon, a dragon gnawing the hilt of a sword for Mars, a lingam for Venus, a hermetic caduceus and cynocephalus for Mercury, the burning pentagram in the claws or beak of an eagle for Jupiter, an old cripple or a serpent twined about the heliacal stone for Saturn. All these signs are found on archaic gems, and particularly on the Gnostic talismans known by the name of Abraxas. In the collection of talismans of Paracelsus, Jupiter is replaced by a priest in sacerdotal garb, a substitution which is not wanting in a well-defined mystical significance."

NOTE 29.

Jean Bodin, lawyer and demonographer, died of the plague in 1596, and it is uncertain to this day how he should be regarded; while his printed work entitled "The Demonomania of Sorcerers" would have done honour to the credulity of Delrio and almost surpassed Torquemada in ferocity and fanaticism, he left behind him a volume in manuscript which much exercised his admirers, and he who had recommended savage tortures and lingering death not only to those who were sorcerers but to those who shewed pity for sorcerers, might himself have perished by the clemency of the Grand Inquisition. The MS., which seems never to have been printed, was entitled "A Septenary Colloquy concerning the Hidden Secrets of Sublime Things." It is a controversial discourse between persons of various religions, the exponent of Christianity being frequently worsted by heathens. Whatever his real views, there is no doubt that Bodin materially helped in the diffusion of a sanguinary superstition; it is to be hoped at least that he did so honestly; in any case the profound subtlety attributed him by Éliphas Lévi is too much in advance of the time to be taken quite seriously. Delrio was a Jesuit who took up the mantle of sorcery, or more correctly the chasuble of the exorcist, when it fell from the shoulders of Bodin. He was more curious and learned than Bodin and of his sincerity there is no suspicion. His "Six Books of Magical Disquisitions" reduce witch-finding to an exact science and constitute also a safe guide for the ghostly confessor in dealing with evokers of ghosts. Being of unblemished orthodoxy, he is to be characterized only as a trifle credulous, but that is merely the loving exaggeration of a cardinal virtue. For the rest, he distinguishes between infernal magic and an artificial magic of prestige, which is mere exploitation and imposture. He recognises also a natural magic, but in this respect is scarcely to be regarded as a precursor of David Brewster. He is worth reading—at least in the French translation of 1611—*très-recherché*, say the bibliophiles. A monograph on demonographers would be curious and even useful, given courage and a public, but it is a fell and weird field for adventure by unendowed research. Wierus preceded Bodin, was the pupil of Agrippa, and like his master was something given to mockery and even to unbelief. He thought that the sorcerers were more foolish than criminal and hence Bodin wrote a quarto to demolish him. After Wierus and Bodin, Delrio, and after Delrio came Delancre. They are the four great demonologists of the Latin orthodoxy. They knew more about devils than the sorcerers, and if they were not themselves inquisitors they could have given points to the Holy Tribunal. Wierus is priceless for folk-lore, Delancre is a mine of information upon ten thousand wonders unheard of even by Gaffarel. Nobody reads these books—though they are quoted and appraised—hence nobody is qualified to write the history of magic in the middle ages. It is doubtful if Lévi himself had done more than glance at them; though a brilliant, he was by no means a profound scholar. Goethe evidently read them, but, poet or philosopher, the German ignores nothing which is in the range of his subject. The "Infidelity and Enormity of Sorcery plainly Established" and the "Table of the Inconstancy of Evil Angels and Demons" are the two books of Delancre, quaint in titles and big enough for M. Bataille.

NOTE 30.

The demonographers tell us that Peter d'Apono was a prince of sorcerers who accomplished wonders commonly considered impossible even for magic. The critics tell us that he was a strong-minded person who believed little in God or devil. Above all they warn us from attributing to him the dread little treatise which is responsible for his magical reputation, namely, "The Heptameron, or Magical Elements," for he was not a disciple of Agrippa, he did not consecrate the week to operations of black magic, and the volume in which the "Heptameron" was first published is one of forged tracts foisted on a number of writers, as, for example, the "Fourth Book of Cornelius Agrippa." I do not pretend to adjudicate between the two parties. Outside alchemy, I believe most persons wrote the books attributed to them. Within the charmed circle, any given authorship may be doubtful—sometimes impossible.

NOTE 31.

In an interesting notice of this *Grimoire* found in his "History of Magic," Éliphas Lévi, with much appearance of plausibility, fixes its authorship on Cadulus, bishop of Parma, that is, the anti-pope set up by the emperor Henry IV., and a man who by his intrigues, debauchery, and simony, may be supposed to have been capable of every enormity. The argument, however ingenious, is of course entirely conjectural, and no proof is offered that the personage in question had any connection with the sorcery and diabolism of his century. What is certain in any case is this, that the saintly and eminent pontiff whose name it bears, neither was nor could have been its author. By a typographical error, or an error in transcription, this Grimoire is occasionally attributed to Honorius III.

NOTE 32.

But this moral disorder must not be necessarily attributed to the individual who pays its physical penalty; otherwise, what of hereditary diseases?

NOTE 33.

And it is absolutely true that if a man be bidden to look for anything by another whose will dominates but perturbs his own, and whom he fears to displease, his anxiety to find it will sometimes so confuse him that he will not see the object, though it may be under his very eyes.

NOTE 34.

This reasoning is ingenious but purely Machiavelian, and the legend itself represents the deliberate performance of a miracle to cover and, what is worse, to verify a falsehood. It should also be noticed that the falsehood was of the most inexcusable kind, being told not to conceal a good deed from those who would interfere to prevent it, but that the merit of the deed might be increased by its secrecy. It is a curious instance of human subtlety turning to evil even such a beautiful counsel as that which exhorts us not to let the right hand know the charitable actions of the left. And now, if we turn to Éliphas Lévi's *Histoire de la Magie*, we find him condemning, in Indian philosophy, the very principle which he has upheld—namely, that the wise man cannot lie. In the Oupnek'hat, a book of Indian occultism, the following passage occurs:—"God is truth, and in Him light and shadow are one only. Whoever knows this can never lie, for even when he tries to do so his falsehood becomes a truth." Again, the same work tells us that "it is permitted to lie in order to facilitate marriages, to exalt the virtues of a Brahman or the qualities of a cow." This is immoral, doubtless, but it does not surpass the spiritual wickedness of the Christian legend which, by representing a divine miracle covering a falsehood, practically teaches that it is allowable to lie in order to exalt the merits of a good work.

NOTE 35.

There is no attempt to explain the suffering—the actual physical maltreatment—of the victims of were-wolves on this theory.

NOTE 36.

The sixth division of the mysteries is concerned with the science of the prophets, namely, divination and astrology, together with a full account of that instrument which is the key of both, as well as of the entire Kabbalah and of all Hermetic literature. As explained by Éliphas Lévi, divination is the exercise of intuition and all divinatory instruments from the seering crystal to the Tarot symbols are artifices for awaking the faculty. The section is without practical value as it contains no instruction concerning the direction of intuitive power for attaining accuracy in the results. The same observation applies to the remarks on astrology. Lévi reduces that art to the calculus of probabilities but no calculation is possible on the indications which he gives. Where, for example, are the materials for "an exact computation of the starry influences," if the astrological writers of the Decadence and the Middle Ages our available authorities, are expositors of superstition?

NOTE 37.

The life of Jerome Cardan has been written at great length by Henry Morley and is accessible to every one. His works fill ten quarto vols. and include his own memoirs, which seem occasionally to reflect more credit upon his honesty than his good sense. As an astrologer, despite the panegyric pronounced by Éliphas Lévi on the process given in the text, he seems to have been unfortunate; he twice calculated the date of his own death, and having been wrong on the first occasion was suspected of suicide on the second, but this is a tale of his enemies and tastes of the unclean thing. However this may be, he is the chief authority on cryptic or cipher writing, and his books deserve to be consulted if only on this account. He pretends to have had commerce with elementaries, like his father before him, and is altogether a very curious personage who has been much misjudged by many and unduly admired by the few. Cardan died at Rome in 1576.

NOTE 38.

Gaffarel, I fear, should not be quoted seriously. His "Unheard-of Curiosities concerning Talismanic Magic" contains a good deal of bizarre information, but Providence removed him on the eve of a great folly. He was preparing a formidable work upon caverns, hollow places, and holes in the earth, including those of the human body, and this appears to convict him of absurdity. Perhaps after all it may have indicated only an exhaustive erudition on German method, but the orthodox *Dictionnaire des Sciences Occultes* says that it was folly, having possibly regard to his Kabbalism.

NOTE 39.

The following supplementary indications concerning a few of the Tarot signs have been gleaned from scattered references in the letters to Baron Spedalieri. The Juggler signifies the primary intelligence of symbols and numbers. The nimbus, with which He is crowned, is the light of life equilibrated, like the serpents of Hermes, by the antagonism of motion. The Female Pope, in the second Tarot card, wears a tiara with three crowns because she is the queen of the three worlds; she is also the Divinity made in the image of our love, the human conception of Providence, the divine Gnosis. The pillars of the Temple in the fifth Tarot figure are Chochmah and Hod; the two ministers are Binah and Netsah; the triple crown of the hierophant represents Kether, Tiphereth, and Jesod; the triple cross in his hand symbolizes Asiah, Jetzirah, and Briah. The Emperor or fourth symbol of the Tarot bears the sacred sign of the septenary, because the holy Tetragram comprises three persons and four relations, as the solar spectrum contains three colours and four primary shades; a phenomenon which reproduces itself by analogy in the musical scale. The entire figure is the signature of the Aour or universal light understood in its activity. It is the sulphur of the Hermetic philosophers, namely, the motive principle of nature or universal heat. It is the Odforce. The twelfth figure of the Tarot, or the Hanged Man, represents the elixir of life.

NOTE 40.

The seventh division of "The Mysteries of Magic" contains all that Éliphas Lévi has written upon Hermetic symbolism with the exception of his commentary upon the Asch Mezareph and his analysis and interpretation of the Seven Chapters of Hermes. These are altogether too technical for inclusion in the present digest; they were relegated by Éliphas Lévi himself to the supplement of *La Clef des Grands Mystères* as an illustration of the fatigue and toil which his researches spared the ordinary student. The Asch Mezareph, a Kabbalistic work on alchemy, may be consulted in Dr Wynn Westcott's handy edition, which does not, however, include the commentary of Lévi, whose claim to alchemical initiation is unmistakably indicated in a letter to Baron Spedalieri:—"I possess the most curious MSS. on the Hermetic Art, and I now know all the mysteries of the science of Hermes to their very foundation. I have seen the secret fire produced, I have seen how the two metallic sperms form themselves—the white, which is like mercury, and the red, which is a viscous oil, like molten sulphur. I know that gold can be made, but believe me that I will never make it. Gold is the sign of work and exchange among men; it is not manufactured, it is earned; and should any one make use of another gold than that of commerce, he would in my eyes be a mere coiner, the more cowardly because sure of impunity, for, his gold being pure, his fraud would be discovered only with his secret, the knowledge of which would be universal ruin. It is, therefore, right that the existence of this secret should be denied, so that none may search for it. A man must be exalted to a sort of moral pontificate to be able to know it and never abuse it. The secret is the chemical production of the binary in the metallic kingdom. Of one substance two are made, and of these two substances one which in no way resembles the first."

NOTE 41.

"The old Hermetic philosophers used to say that the universal substance in externalizing itself takes on three forms and three modes: The active and motion-producing form—Sulphur"—not, however, the chemical element so called: "The passive and mobile form—Mercury"—which has no connection with ordinary quicksilver: "The equilibrated or mixed form—Salt"—composed of two forces, yet a fixed substance incapable of decomposition. "As for its modes, they were called the four elements, analogous to oxygen, hydrogen, nitrogen, and carbon. Their basic principle was that the one substance becomes diversified by motion and takes on different appearances according to its polar angulations and attractions—each molecule of the one substance being magnetic and polarized like the worlds. They believed in perpetual motion, which is the supreme arcanum of physics, and thought with reason that by the artificial direction of natural forces, it was possible, within a certain circle and according to a certain measure, to quicken or retard this motion."—*Letter to Baron Spedalieri.*

NOTE 42.

This is apparently the *verbum inenarrabile* of the Alexandrian School, called Ararita by the Kabbalists. "All is enclosed in one word, and in a word of four letters—it is the Tetragram of the Hebrews, the Azoth of the Alchemists, the Thot of the Bohemians and the Kabbalistic Tarot. This word expressed in such various ways signifies God for the profane, man for the philosophers, and gives to the adept the final word of human science and the key of divine power; but he alone can avail himself of it who understands the necessity of never revealing it." (*Dogme de la Haute Magie*, p. 90.) This is undoubtedly that word referred to in the chapter on Divination, the occult name of the Great Arcanum, "of which the sacred Tetragram itself is only the equivalent and image." Those who are mystified by the childish puzzle in which it is there supposed to be enclosed will be gratified to learn that according to the *Histoire de la Magie* the *mot unique* hidden in every sanctuary is Agla. See chapter on "The Kabbalah," page 102 of this digest.

NOTE 43.

That is, how can gold be produced from salt, sulphur, and mercury of the common and material kind? But the gold of the philosophers can be, and is, produced from the salt, sulphur, and mercury of the philosophers. The so-called metallic transmutation, not being accomplished by the manipulation of ordinary metals and minerals, is not really the transmutation of metals, but the application of the adapting powers of the divine and immortal spirit to the dead exterior substances of the material world.

NOTE 44.

The following mystification was appended as an "important note" on this subject in the second edition of the *Dogme et Rituel de la Haute Magie*. "For the mineral work, the first matter is mineral exclusively, but it is not a metal; it is a metallic salt. This matter is called vegetative, because it resembles a fruit, and animal, because it produces a species of milk and blood. It contains the fire used to dissolve it.

NOTE 45.

The mysterious work of Rabbi Abraham bears much the same relation to alchemy as does that of *The Three Impostors* to another class of literature. As it was described at great length by Nicholas Flamel but was never seen except by the French adept, it became necessary to manufacture it, which was done accordingly. Alchemy is rich in impositions and forgeries of this kind, but they are for the most part quite harmless because they betray themselves.

NOTE 46.

The eighth section of the "Mysteries of Magic" sketches and interprets the history of supernaturalism in connection with the claims of those modern phenomena which are dealt with in the ninth section. The interpretation is exceptionally interesting; it accentuates the departure from the standpoint of the "Doctrine and Ritual" which began in the "History of Magic." The reader will do well to beware of accepting its extreme criticisms as he would do well to beware of the analogous but contrary exaggerations of those previous volumes. He must not, for example, suppose that there was a particle of intellectual sincerity in the pretentious distinction between the apparitions of Christ after his resurrection and those of the dead persons who "appeared to many" at the crucifixion. Éliphas Lévi believed in the one as much and as little as in the other; when he protects the resurrection of Jesus as a doctrine of faith, he does not really indicate that he accepts it as a fact. He is here fooling his readers, as he used to fool Baron Spedalieri under the pretence of instructing him, and as ultimately it is very probable that he may have attempted to fool himself, if he really became reconciled to the Catholic Church. It is possible to be a sincere Catholic and to hold in some vague way that the definitions of the Church on doctrinal subjects are economics of divine truth, which is merely holding that the divine truth escapes or transcends perfect expression, but it is not possible to be a sincere Catholic and to regard the history of Christ as an allegorical mythos. It is beyond my province to say which view is preferable. But I know which is possible in the Latin Church, and the reader of this section will not fail to perceive that Éliphas Lévi is paltering with truth not only as he himself held it, but as it was held by "my venerable masters in theology," to whom he was essentially and in all things opposed. As a fact, he had two disabilities, extreme intellectual fickleness, so that he was seldom in the same mind, and a passion for saying anything that scintillated.

NOTE 47.

A more inexcusable blunder or a more vicious misrepresentation could scarcely be made. The priest simply repeats the words of the Master, while repeating the incident of the Last Supper. Here is the liturgy of the consecration as it stands in the Ordinary of the Mass. "We beseech Thee, therefore, O Lord, to accept this offering of our service, as also of Thy whole family, to dispose our days in Thy peace, to deliver us from eternal damnation, and to number us in the flock of Thine elect. Through Christ our Lord. Amen. Which oblation we beseech Thee in all things to make blessed, approved, ratified, reasonable, and acceptable, that it may become unto us the body and blood of Thy most beloved Son, Jesus Christ our Lord, who the day before He suffered took bread into His holy and venerable hands, and, lifting up His eyes to heaven, unto Thee, God His Father Almighty, did bless, break, and give to His disciples, saying: Take and eat ye all of this: For this is My body. In like manner, after He had supped, taking also this excellent chalice into His holy and venerable hands, and giving thanks to Thee, He blessed and gave it to His disciples, saying: Take, and drink ye all of this: For this is the chalice of My blood of the New and Eternal Testament, the mystery of faith, which shall be shed for you and for many unto the remission of sins. So often as ye do these things, ye shall do them in remembrance of Me." In common with all true mystics I believe in the exalted symbolism of the act and the words which accompanied it, but of this symbolism Éliphas Lévi had not the slightest intelligence. In the unphilosophical sense of the term, he was an agnostic, but modified by transcendentalism.

NOTE 48.

There is commonly less inconsequence in school-girl essays than in the ratiocination of Éliphas Lévi. The motto in question is of about the same value as a sum of conduct in the Church, as might be expected in a heraldic device. Having regard to ecclesiastical history one might almost add that if the Church have a horror of blood it is the disgust which comes from repletion.

NOTE 49.

The parable of Dives and Lazarus is without application of any kind to Lévi's argument. I am not altogether a spiritualist, and am unconcerned here in the defence of their central contention, namely, that the souls of the dead can and do occasionally return to earth, but I confess that all Lévi's disputations on this subject, like his defences of orthodox doctrine, are an insult to the understanding of his readers. In the first place, spirit identity is a question of fact and not of science, and, from Lévi's own standpoint, the parable in question would have no jurisdiction in a matter which belongs to science. In the second place, the possibility of communication between Sheol and Paradise does not involve or exclude, and has, in fact, no sort of connection with the possible return of the departed to this earth.

NOTE 50.

À priori objections derived from parables and Kabbalahs would rightly fail to influence a person who believed or knew that he had evidences for spirit return. Moreover, Éliphas Lévi exhibits himself as an unintelligent materialist when he makes the question of depth and height a difficulty of communication between this world and the world of spirits. When he describes the necromancer as shaking down souls from the holy ladder he is playing the philosophical buffoon and his proper audience would be the Gadarean swine. As to the opinions held by "the best theologians of the Middle Ages," we have only to remember that he who makes the reference has only a few pages previously described these writers collectively as "imbecile."

NOTE 51.

This is a foolish piece of criticism, for the facility would obviously depend upon which way the door opened.

NOTE 52.

And yet we have been told that the Astral Light is projected by the thumbs and palms of the hands, in which case magnetic passes are certainly more than signs; the will of the operator projects the vital fluid by means of them; but the eternal right of self-contradiction, formally claimed by Charles Baudelaire as an imprescriptible part of liberty, has ever been included among the possessions of the Frenchman.

NOTE 53.

We are distinctly and authoritatively told in the chapter devoted to Spiritual Transition that the divine and immortal spirit of a man who has lived viciously is held captive after death by its astral body, that in this envelope it torments dreaming girls, and haunts the places where the pleasures of its human life elapsed, in which case, in blank contradiction to the statement made in the text, it is evident that souls can and do exist in the terrestrial atmosphere after they have departed this life, and that as vicious men are unhappily very numerous the air must be swarming with imprisoned spirits. Those who are in no way committed to the spiritualistic hypothesis, which Éliphas Lévi was bent on disproving, and, it may be added, of vilifying, will perhaps feel bound to confess that the animus thus gratified in the face of consistency and reason, is a triumph for the doctrine against which it is directed. The accuracy of this view is further made evident by the letters to Baron Spedalieri, where it is said, "The larvæ, the elemental spirits, and the souls in prison, are supposed to be immersed in the atmosphere, which is for them the great chaos not solidified: *chaos infirmatum*. The souls of the just, on the contrary, are thought to walk upon the great aerial ocean, which has become for them the great chaos solidified: *chaos magnum firmatum est*. Those who are submerged are thought to communicate with us by means of the astral light—seeking to live at our expense when we attract them by our imprudences, while those who have dominated the chaos would manifest themselves to us through the light of glory, which is as much superior to the astral light as the soul is to the body. But the special property of the light of glory is to subjugate the imagination to the spirit, and to put an end instantly to the disorder of mere dreams. The light of glory never causes intoxication or congestion, because it is immaterial, like the divine grace which is its spouse and with which the theologians have sometimes confused it. Properly speaking, it is a communication of the Supreme Reason imparted to the intelligence of man. It has nothing of the marvellous, and naturally blots out in the universal harmonies the whole monstrosity of prodigies." Again: "You must understand that the ethereal vortices which cause the movements of tables have nothing in common with the light of glory, but obey the blind fatalities of the astral light."

NOTE 54.

A man of humble origin and by trade a turner, Cahagnet became a recipient of visions after the manner of Dr Dee, namely, through the mediation of a seer, Mademoiselle Adèle Maginot. In this way he communicated continually with the spirit of Swedenborg, and while Cahagnet himself was unable to read or write, he published a number of works dictated by his clairvoyant in the ecstatic state. Some of them are exceedingly curious, especially "Magnetic Magic," a historical and practical treatise concerning fascinations, cabalistic mirrors—Cahagnet had one in his possession, and used it frequently—translations, suspensions, pacts, necromancy, &c. They have completely passed out of notice, though one, I believe, was translated into English, probably the "Secrets of the Future Life Unveiled." Cahagnet was a contemporary of Lévi.

Note 55.

Éliphas Lévi's whole theory on this subject originates in a sarcasm of Voltaire: "*Si Dieu a fait l'homme à son image, l'homme le lui a bien rendu.*"

Note 56.

A number of statements on the subject of Jesus Christ are scattered up and down the Letters to Baron Spedalieri, and some of them would appear to represent a considerable approximation to the orthodox view, but they can scarcely be taken literally, and Éliphas Lévi was no doubt trying to impress his disciple with more deferential feelings towards hierarchic teaching. The statements may be summarized as follows:—In J. C., God made Himself man, and man made himself God. If J. C. had been an angel, it would have been necessary to angelify God and then incarnate the angel. But this deified angel would have been an intermediary God, or spiritual idol. J. C. is man, true man like ourselves, but divinely personified by the hypostatic union. The divinity which we ascribe to His humanity, and even to His flesh, is a divinity of alliance and participation—alliance which He accomplished for us, participation to which we are all called. Kings sometimes marry by ambassadors. The ambassador is then, as it were, invested with the personality of the king, for the sacrament he receives is received by the king himself. It is thus that J. C. is God. He is God as the Pope is J. C. The real significance of these points will be understood by reference to an observation in Letter 87: "The conception of J. C. is defined by the symbol: He was conceived of the Holy Spirit, born of the Virgin Mary. It is therefore a dogmatic and spiritual reality—but not a historic and scientific reality."

Note 57.

Our current proverb, "The Devil is the father of lies," is, of course, an adaptation of Christ's words, as given in St John viii. 44:—"When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." This is the rendering of the authorized version, and the reference is obviously to the lie. The original says, καὶ ὁ πατὴρ αὐτοῦ, which the Vulgate translates *et pater ejus*, and for this the English Douay version reads, "the father thereof." Lévi's rendering, which is frequently repeated throughout his works, is clearly a mistake, giving the sense as if it were *pater suus*.

Note 58.

And yet in the *Dogme et Rituel de la Haute Magie*, there is an engraving of ADDHANARI, the great Indian Pantacle, which is distinctly said to represent Religion and Truth, and to be analogous to the ADO-NAÏ of Ezekiel. Now, this figure bears upon its very forehead that *lingam* which is here declared to be a confession of doctrinal shamelessness. The contradiction is as complete as words can make it, and its object is obviously to discredit all magical marvels occurring outside the hierarchy of initiation or the authority of the Latin orthodoxy.

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